

The Jahmiyya & The Ashariyya

TWO SIDES OF THE
SAME COIN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Jahmiyya and Asharis: Two Sides of The Same Coin

Muqatil bin Hayyan (d. 149H) said:

640 – وَذَكَرَ عَبْدُ الرَّحْمَنِ قَالَ: ثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَمْرٍو بْنِ عِيسَى، قَالَ: ثَنَا عَلِيُّ بْنُ مُوسَى الْبَصْرِيُّ، قَالَ: ثَنَا سُلَيْمَانُ بْنُ عِيسَى الشَّجَرِيُّ، قَالَ: ثَنَا سَهْلُ الْحَنْفِيُّ، عَنْ مُقَاتِلِ بْنِ حَيَّانَ، قَالَ: " دَخَلْتُ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَقَالَ لِي: مَنْ أَينَ أَنْتَ؟ فَقُلْتُ: مِنْ أَهْلِ بَلْخٍ، فَقَالَ: كَمْ بَيْنَكَ وَبَيْنَ النَّهْرِ؟ قُلْتُ: كَذَا وَكَذَا فَرَسَخًا، فَقَالَ: هَلْ ظَهَرَ مِنْ وَرَاءِ النَّهْرِ رَجُلٌ يُقَالُ لَهُ جَهْمٌ؟ قُلْتُ: لَا، قَالَ: سَيَظْهَرُ مِنْ وَرَاءِ النَّهْرِ رَجُلٌ يُقَالُ لَهُ جَهْمٌ يُهْلِكُ خَلْقًا مِنْ هَذِهِ الْأُمَّةِ يُدْخِلُهُمُ اللَّهُ وَإِيَّاهُ النَّارَ مَعَ الدَّاخِلِينَ "

"I came to Umar bin AbdulAziz, so he said to me: 'where are you from', so I said: 'from the people of Balkh', he then said: 'what is the distance between you & the river?' I said: 'Such-and-such distance [farsakhan]'. He said: 'has there appeared from behind the river a man who is called "Jahm"', I said: 'no'. He said: 'There will appear behind the river a man called "Jahm", he will cause destruction to people from this Ummah, Allah will enter him & them into hellfire along with those who shall enter it.'" Sharh Usool Itiqad Ahlul Sunnah wa-l Jama'ah (nr. 640) of Al-Lalaka'i

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Introduction

All praises are due to Allah, who has bestowed his favor upon us by giving us the opportunity to write this book wherein we detail to the reader the Tawhid of Allah regarding His Name & Attributes (Al-Asma wa-l Sifat) and the ruling of the ones who opposed the Muslims in the very core of their creed, and I specify with mention the Jahimyya & Asharis as they are very widespread nowadays and Allah's refuge is sought. We have stated the origins of their ideology, and have evidenced the statements of the Salaf (first three generations praised by the Prophet) in that & pointed out how they were all in agreement when it came to this great matter. It is noteworthy to point out that this is not a new book from the previous edition, however as it had several errors. Such as stating Jahm to be a Muslim, praising Al-Kullabi, categorizing some who affiliate to the Ahlul Hadith (people of Hadith), who have however fell into Tajahhum (Jahmi innovation) under the Salaf & detailing in the matter of Al-Lafdih (the utterance) of the Quran. Therefore, we saw the dire need to release this updated edition. Hence, this release can be considered as a clean-up & improvement of the previous edition whilst disavowing the aforementioned mistakes it had. And All praises are due to Allah, The Lord of the Worlds.

1/6/1442H

The importance of the Tawhid of al-Asma wa-l Sifaat

Allah ﷻ says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create the jinn and mankind except to worship Me.” [Adh-Dhariyat: 56]

Mujahid says in his Tafsir of the verse:

1506 – وَذَكَرَ سَنِيْدٌ عَنْ حَجَّاجٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ مُجَاهِدٍ فِي قَوْلِهِ عَزَّ وَجَلَّ {وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ} [الذاريات: 56] قَالَ: «إِلَّا لِيُغْرِفُونَ»
جامع بيان العلم وفضله

Sunayd mentioned from Hajjaj from Ibn Jurayj, from Mujahid regarding His saying: “And I did not create the jinn and mankind except to worship Me.” He said: “To recognize”. [Jami Bayan al-Ilm wa Fadlahu (nr. 1506)]

That Al-Marouzi (d. 294H) says;

قال محمد بن نصر المروزي (ت ٢٩٤):
{والجهل بالله في كل حال كفر قبل الخبر وبعد الخبر}.
تَعْظِيمُ قَدْرِ الصَّلَاةِ [٥٢٠/٢]

And ignorance of Allah is Kufr in every circumstance whether before news [of it] or after news [of it]. -
Ta'zeem Qadr al-Salat [2/520]

Al-Muzani (d. 264H)

248- وعن عمر بن تميم المكي قال: سمعت محمد بن إسماعيل الترمذي، سمعت المزني يقول: لا يصح لأحد توحيد حتى يعلم أن الله على العرش بصفاته. قلت: مثل أي شيء؟ قال: سميع بصير عليم قدير. أخرجه ابن منده في "تاريخه".
سير أعلام النبلاء لذلك الذهبي

And al-Imam Muḥammad ibn Isma'il at-Tirmidhi said: “I heard al-Muzaniyy (264H) saying: “No one’s Tawhid is valid, until he knows that Allah is above the Throne with His Attributes.” I said: “Like what?” He said: “Sami (All-Hearer), Basir (All-Seer), ‘Alim (All-Knowing), Qadīr (All-Powerful).”” [At-Tarikh of that Ibn Mandah; Siyar A'lam al-Nubulaa of that Adh-Dhahabi (nr. 248)]

Al-Darimi (d. 255H) says:

قال الدارمي:
103 – ...فَمَنْ لَمْ يَقْصِدْ بِإِيمَانِهِ وَعِبَادَتِهِ إِلَى اللَّهِ الَّذِي اسْتَوَى عَلَى الْعَرْشِ فَوْقَ سَمَوَاتِهِ، وَبَانَ مِنْ خَلْقِهِ، فَإِنَّمَا يَعْبُدُ غَيْرَ اللَّهِ..
الرد على الجهمية للدارمي 63ص

Thus, whoever didn’t intend by his Iman & acts of worship to be for Allah Who ascended above the Arsh & above His heavens & is separate from His creation, then He worships other than Allah.” - Al-Radd ala al-Jahmiyyah lil Darimi pg. 63 (nr. 103)

Thus, Tawhid of Al-Asma wa-l Sifat is from the essential knowledge in order for us to recognize Allah. That's why the Prophet (ﷺ) asked the slave girl: Where is Allah? She replied above the heaven.

And he said:

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ فَوْقَ عَرْشِهِ فَوْقَ سَمَاوَاتِهِ" 2، وَقَالَ لِلْأَمَةِ السَّوْدَاءِ: "أَيْنَ اللَّهُ؟ قَالَتْ: "فِي السَّمَاءِ فَقَالَ: أَعْتَقَهَا فَإِنَّهَا مُؤْمِنَةٌ" 3.

فَقَوْلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّهَا مُؤْمِنَةٌ" دَلِيلٌ 4 عَلَى أَنَّهَا لَوْ لَمْ تُؤْمِنْ بِأَنَّ اللَّهَ فِي السَّمَاءِ لَمْ تَكُنْ مُؤْمِنَةً، وَأَنَّهُ لَا يَجُوزُ فِي الرَّقَبَةِ إِلَّا مَنْ يُجِدُّ اللَّهُ أَنَّهُ فِي السَّمَاءِ، كَمَا قَالَ اللَّهُ وَرَسُولُهُ.
نقض الدارمي 226 ص 1 ج

"The Messenger of Allah (ﷺ) said: 'Verily, Allah is above his Arsh, above His heavens. The black slave girl said: "Where is Allah?". She said: "Above the heavens". So he [ﷺ] said: "Free her for she is a believer".' Hence, the saying of the Messenger of Allah (ﷺ): 'she is a believer' is proof that had she not believed that Allah is above the heaven then she wouldn't have been a believer." – Naqd Al-Darimi 1/226

And he said:

وقال الإمام أبو سعيد الدارمي رحمه الله

((حتى اجتمعت الكلمة من المصلين في سجودهم: سبحان ربي الأعلى، لا ترى أحدا يقول: ربي الأسفل، حتى لقد علم فرعون في كفره وعتوه على الله أن الله عز وجل فوق السماء، فقال: يا هامان ابن لي صرحا لعلني أبلغ الأسباب أسباب السموات فأطلع إلى إله موسى وإني لأظنه كاذب)).

ففي هذه الآية بيان بين ودلالة ظاهرة أن موسى كان يدعو فرعون إلى معرفة الله بأنه فوق السماء، فمن أجل ذلك أمر ببناء الصرح، ورام الاطلاع إليه وكذلك نمرود – فرعون – إبراهيم، اتخذ التابوت والنسور، ورام الاطلاع إلى الله لما كان يدعو إبراهيم إلى أن معرفته في السماء)).

'Even the worshippers in their Sujud are united upon 'All glory to my Lord The Most High', and you don't see anyone saying: 'My Lord the most low', even Firawn in his Kufr and tyranny against Allah knew that Allah Glorified & Sublime be He is above the heavens, so he said: {And Pharaoh said, "O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars.}

Thus, in this Ayah is a clear proof and an obvious indication that Moses was calling Pharoah to acknowledge that Allah is above the heavens, hence why he [Pharoah] ordered the building of a tower, and aspired to ascend to Allah. Likewise, Nimrud the Pharoah of Ibrahim had also aspired by taking the chest and the eagle/vulture to ascend to Allah when Ibrahim was calling him to acknowledge he [Allah] is in the heavens.' – Al-Radd ala' al-Jahmiyyah page 73

Who Are the Jahmiyyah

Jahm bin Safwan

Of possible Persian descent, he was born in Kufa, but settled down in Khurasan in Tirmidh. He learned under al-Ja'd bin Dirham, a theologian from Harran in Syria. Al-Ja'd bin Dirham was a teacher of the last Umayyad ruler, Marwan II, and is described as a Dahri (atheist) and Zindiq (Heretic). He was the first person reported to have spoken about the "createdness" of the Qur'an and reject Abraham's friendship with God and His Speaking to Moses', which are beliefs that he took from the Sabeans¹. The name of Jahm b. Şafwan would later be ascribed - possibly spuriously - to the theological movement known as the Jahmiyyah.

Jahm bin Şafwan was heavily criticized by scholars for his theological teachings. Many Hadith scholars wrote refutations of Jahm bin Şafwan's doctrines, particularly Imam Ahmad ibn Hanbal, his son Abdillah, and Imam Al-Darimi. The latter also wrote a large refutation of a prominent Jahmi by the name of Bishr bin Ghiyat al-Marisi wherein he declared him a Kafir (an unbeliever).

The roots of their ideology:

That Al-Bukhari said in "Khalq Af'aal il-Ibaad" (p.9):

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ حَبِيبٍ، عَنْ أَبِي حَبِيبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: شَهِدْتُ خَالِدَ بْنَ عَبْدِ اللَّهِ الْفَسْرِيَّ يَوَاسِطُ، فِي يَوْمٍ أَصْحَى، وَقَالَ: «ارْجِعُوا فَضَحُّوا تَقَبَّلَ اللَّهُ مِنْكُمْ، فَإِنِّي مُضَحِّجٌ بِالْجَعْدِ بْنِ دِرْهَمٍ، رَعِمَ أَنَّ اللَّهَ لَمْ يَتَّخِذْ إِبْرَاهِيمَ خَلِيلًا، وَلَمْ يُكَلِّمْ مُوسَى تَكْلِيمًا، تَعَالَى اللَّهُ عُلُوهَا كَبِيرًا عَمَّا يَقُولُ الْجَعْدُ بْنُ دِرْهَمٍ، ثُمَّ نَزَلَ فَذَبَحَهُ» [ص: ٣٠] ، قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ قُتَيْبَةُ: «بَلَّغْنِي أَنَّ جَهْمًا كَانَ يَأْخُذُ الْكَلَامَ مِنَ الْجَعْدِ بْنِ دِرْهَمٍ خَلَقَ أَفْعَالَ الْعِبَادِ

Damurah said: From Ibn Shawdhab: Al-Jahm abandoned the prayer for forty days due to doubt. He argued with some of the Sumaniyyah, became doubtful and spent forty days without praying.

Khalid Al-Qasri was in Wasit during the day of Eid and he said: go and sacrifice, may Allah accept it, for verily I will be sacrificing Al-Ja'd bin Dirham, he claimed that Allah didn't take Ibrahim as a Khalil and that he didn't speak to Musa, exalted is He high above what Al-Ja'd bin Dirham says, so he got down and slaughtered him. Qutayba said: I heard that Jahm learned Kalam (theological rhetoric) from Al-Ja'd bin Dirham. - Khalq Af'al Al-'ibaad (p. 30)

Jahm's debates with the Sumaniyyah. Imam Ahmad (d. 241H) said in "ar-Radd alal-Jahmiyyah" (page 93 onwards):

So, from what has reached us of the affair of Al-Jahm, the enemy of Allah, is that he was from the people of Khorasan, from the people of Tirmidh, and he was a person of much disputation and theological rhetoric (Kalam), and most of his theological rhetoric was regarding Allah... So, he met a people amongst the disbelievers called the Sumaniyyah. So, they came to know Jahm and they said to him: "We will argue with you and if our proof overcomes you, you will enter our religion, and if your proof overcomes us, we will enter your religion".

¹ The people of the religion of Nimrud.

So, from the things that they spoke to Jahm about was that they said to him: "Do you not claim that you have an ilaah (deity)?" So, the Jahmi (i.e. al-Jahm) said, "Yes". So, they said, "Have you seen your deity directly?" He said, "No." They said, "Have you heard His speech?" He said, "No." They said, "Have you smelt any fragrance of His?" He said, "No." They said, "Have you been able to touch Him?" He said, "No." They said, "Have you perceived him with any senses?" He said, "No." They said to him: "So you don't know that he is a deity?". So Jahm became bewildered, and did not know what he was worshipping for forty-days.

Then he redressed [this defeat by devising] a proof similar to the heretics of the Christians. The heretics of the Christians claim that the spirit that is within Isa (the son of Maryam) is the spirit (Ruh) of Allah, from Allah's Essence. So, when He (Allah) wants to bring about something, He enters into some of His creation and speaks upon the tongue of that (created person), and thus He commands with whatever He wills and forbids with whatever He wills. But is a spirit that is absent from (the people's) vision.

So Jahm devised a proof just like this one and so he said to the Sumaniyy: "Do you not claim that there is a spirit (i.e. soul) within you? He said, "Yes." He (Jahm) said: "Have you seen your spirit?" He said, "No." He said: "Have you heard its speech?" He said, "No." He said: "Have you perceived it with the senses or been able to touch it?" He said, "No." So, he (Jahm) said: Thus, is Allah, He has no face that can be seen, and no voice that can be heard, and no fragrance that can be smelt, and He is absent from (the people's) vision, and He is not in any one specific place exclusive to another..."

And Imam Ahmad continues later:

Thus, he instituted the religion of the Jahmis. And when people asked them about the verse, "There is nothing like unto Him..." (42:11), what is its explanation (Tafsir)? They would say: "There is nothing like unto Him..." from amongst the things. And He is beneath the seven earths as He is above the Throne, no place is devoid of Him, and He is not in any one specific place exclusive to another. He has not spoken and does not speak. He has not looked towards anyone in the world, and nor (will He) in the Hereafter. He is not described (with anything). He is not known by any attribute or any action. He has no limit or end (i.e. demarcation). He is not grasped by the intellect. He is the face of all of it (i.e. existence). He is the knowledge of all of it. He is the hearing of all of it. He is the seeing of all of it. He is the light of all of it. He is the power of all of it. He is not two things. He is not described by two different descriptions. He does not have a "highest" and a "lowest", nor directions or sides, neither a right nor left, and neither is He light or heavy, and He does not have a color, or a body (jism) and nor is He known (ma'loom) or understood (ma'qool). And everything that you (imagine) in your heart which is considered a "thing", then He is different to it. In "Freethinkers of Medieval Islam", Sarah Stroumsa, an orientalist, notes, in the section entitled, "The Pagan Legacy of the Freethinkers of Islam" (p. 167) (and words in square brackets are ours):

It thus seems that by the third Islamic century [i.e. leading into 200H and thereafter], one could encounter several manifestations of a critical attitude towards aspects of the monotheistic Prophetology. These manifestations had their origin in the pagan legacy of the ["Muslim"] philosophers: the Hellenic [i.e. Greek] critique of the scriptures, the arguments raised during encounters and debates with representatives of Indian philosophy [e.g. the Sumaniyyah that we have mentioned previously, whom Jahm bin Safwan debated], the literary descriptions of the Sabeans.

Jahm denied that Allah spoke to Musa (alaihis salaam). And likewise, he said the Qur'an was created, and the Mu'tazilites followed Jahm in that, the Kullabites followed the Mu'tazilites in that – but concocted their own saying – of Kalam Nafsi (internal speech) – and the Ash'arites followed their predecessors in that (the Jahmis, Mu'tazilites, Kullaabites) – and they were all compelled to this, because of what they made the foundation of their religion.

And Jahm negated that there is a Lord above the heaven, above the Throne. And the Jahmis negated Allah's Sifaat Fi'liyyah (like Istiwa, Nuzool and so on) because this would falsify their "intellectual" argument – so they had to reject these attributes.

And then they made all of this to be Tawhid, so Tawhid became stripping Allah of His Names and Attributes until He became but a notion of oneness that exists only in the mind – devoid of Names and Attributes or any form of description (to the Jahmis) and negation of the Attributes (to the Mu'tazilah) and negation of the Sifaat Fi'liyyah and Sifaat Khabariyyah (to the Ash'arite Kullaabites) and so on. So, this is what they turned Tawhid into – to strip Allah of His Attributes which He affirmed for Himself. Why? Because of their rational argument taken from the philosophers of the Greeks, Indians & Persians.

And when they took this approach – they were forced to dispute with each other on subsidiary issues – and so we see the Ash'arites disputing with the Mu'tazilites, and these two disputing with the Jahmis – but the Asl of them all is the same – they only dispute in subsidiary issues in relation to what can and cannot be denied (to keep the rational proof intact) and what methods can and cannot be used to achieve this rejection.

And we see some Ash'aris who hold Ta'weel is the way (to negate Allah's attributes in order to keep the "intellectual" proof intact) refuting other Ash'arites who hold Tafweed is the way - and vice versa. And we see the Ash'arites refuting some of the Mu'tazilites - while holding the same basic principle, they argue only on subsidiary details. So, do not be deceived by their philosophical Jahmispeak.

Who are the Asharis

Ash'arism or Ash'ari theology (الأشعرية al-'Aṣḥārīyya or الأشاعرة al-'Aṣā'ira) is a heretical sect based upon theological rhetoric, rationalism & dogma. It was founded by Abu al-Hasan al-Ash'ari (d. AD 936 / AH 324). The disciples of this sect are known as **Ash'arites**, and the sect is also referred to as the Ash'arite sect. It is considered one of the sects of the Zanadiqah alongside the Maturidi sect.

Amongst the most famous Ash'arites are Al-Bayhaqi, Al-Nawawi, Al-Ghazali, Izz al-Din ibn 'Abd al-Salam, Al-Suyuti, Ibn 'Asakir, Ibn Hajar Al-Asqalani, Al-Qurtubi and Al-Subki.

Ash'arism became the main school of early so-called "Islamic" philosophy whereby it was originally based on the foundations laid down by Abu al-Hasan al-Ash'ari who founded the sect in the 10th century based on the methodology taught to him by his teacher Abdullah ibn Sa'eed ibn Kullaab. However, the sect underwent many changes throughout history resulting in the term Ash'ari, in modern usage, being extremely broad, e.g. differences between Ibn Fawrak (d. AH 406) and al-Bayhaqi (d. AH 384).

Kalam is the un-Islamic philosophy of seeking theological principles through dialectic. In Arabic, the word literally means "speech/words." An evil scholar of Kalam is referred to as a Mutakallim (Mushrik theologian; plural Mutakallimeen). There are many schools of Kalam, the main ones being the Ash'ari and Maturidi schools.

Quoted Wikipedia.

Of their Kufr and beliefs:

- They say Iman is only in the heart
 - They say Kufr is only denial of what the Prophet (ﷺ) came with (while in fact they denied hundreds of Ayat and thousands of Sahih Ahadith)
 - They say the Quran is created
 - They claim there is no Quran on earth
 - They interpret and deny the attributes
 - They say Quran doesn't serve certainty so they disbelieved in it
 - They reject Ahadith
 - They use Kalam and philosophy
 - They give priority to Aql (reason) over Naql (divine text)
 - They say Tawhid is only Ruboobiyyah (Lordship)
 - They claim that acknowledging the apparent meaning of the texts about the attributes, is disbelief.
- Thus, according to them, Allah couldn't describe Himself except by using Kufr. And Allah's refuge is sought.

Who is Ibn Kullaab? Ibn Kullaab and the Ash'ariyyah:

The point here is that al-Ash'ari adopted the creed of Ibn Kullaab and likewise al-Ash'ari took his effeminateness from Zakariyya as-Saajee (d. 307H), and Ibn Kullaab and as-Saajee were both from Basrah. The Kullaabi influence is what led to what became broadly recognized as the Ash'ari creed which is essentially the Mu'tazili foundational principles (forming the trunk) but being presented in an effeminate way through disguising itself with the Sunnah. The influences of Zakariyya as-Saajee led al-Ash'ari to appear close to the truth on many issues – whilst in reality being a hardcore Jahmi Zindiq.

How the Jahmiyyah spread

The Mihna

The Mu'tazila are the Jahmiyyah

Imam Ahmad was in Baghdad during the time of the Abbasid ruler Al-Ma'mun, who reigned from 813-833. Although Al-Ma'mun was vital to the establishment of Baghdad as an “intellectual” center, he was heavily influenced by a group known as the Mu'tazila. Mu'tazili philosophy championed the role of rationalism in all aspects of life, including theology. Thus, instead of relying on the Quran and Sunnah to understand God, they relied on philosophical techniques first developed by the Ancient Greeks. Chief among their beliefs was that the Quran was a created book, as opposed to the un-created literal Speech of Allah.

Al-Ma'mun believed in the Mu'tazili line of thought, and sought to impose this new and dangerous belief system on everyone in his empire – including the scholars. While many scholars pretended to subscribe to Mu'tazili ideas in order to avoid persecution, Imam Ahmad refused to compromise his beliefs.



Legal writings based on the Hanbali Madhab written by Abu Dawud in the late third century.

Al-Ma'mun instituted an inquisition known as the Mihna. Any scholar who refused to accept Mu'tazili ideas was severely persecuted and punished. Imam Ahmad, as the most famous scholar of Baghdad, was brought before Al-Ma'mun and ordered to abandon his traditional Islamic beliefs about theology. When he refused, he was tortured and imprisoned. His treatment at the hands of the political authority was extremely severe. People who witnessed the torture commented that even an elephant could not have handled the treatment that Imam Ahmad was subject to.

Despite all of this, Imam Ahmad held to traditional Islamic beliefs, and thus served as an inspiration for Muslims throughout the empire. His trials set the precedent that Muslims do not give up their beliefs regardless of what the political authority imposes on them. In the end, Imam Ahmad outlived Al-Ma'mun and his successors until the Caliph al-Mutawakkil ascended in 847 and ended the Mihna. Imam Ahmad was again free to teach the people of Baghdad and write. During this time, he wrote his famous Musnad Ahmad ibn Hanbal, a collection of Hadith that served as the basis of his school of Islamic jurisprudence, the Hanbali Madhab.

After the time of Imam Ahmad, the Kullabiyya and later the Asharis appeared. These new kinds of Jahmiyyah became widespread after the 4th century. Which was witnessed by Al-Barbahari and Ibn Battah, who also personally knew each other. Let's look at their testimony about the people of their times.

Imam Abdullah bin al-Mubarak (d. 181H) – Rahimahullah - said:

عن عبد الله بن المبارك - رحمه الله - قال : « اعلم- أي أخي- أن الموت اليوم كرامة لكل مسلم لقي الله على السنة، فإننا لله وإنا إليه راجعون؛ فإلى الله نشكو وحشتنا، وذهاب الإخوان، وقلة الأعوان، وظهور البدع، وإلى الله نشكو عظيم ما حل بهذه الأمة من ذهاب العلماء، وأهل السنة، وظهور البدع ((البدع والنهي عنها لابن وضاح (97)

"Know that I see death nowadays as an honor for every Muslim who meets Allah upon the Sunnah, for indeed to Allah we belong and to Him we shall return, and to Allah do we complain our solitude, the departure of our brethren, the shortage of assistants, the appearance of Bid'ah and to Allah do we complain about the colossal of what has happened to this Ummah from the appearances of Bida'ah and the departure of the scholars of Ahlul Sunnah." - Al-Bidah wa'l Nahiy Anha (pg. 97) of Ibn Wadaah

Al-Barbahari (d.329 H) said:

فهلكت الأمة من وجوه، وكفرت من وجوه، وتزندق من وجوه، وضلت من وجوه، [وتفرقت] وابتدعت من وجوه شرح السنة للبريهاري

So the Ummah perished in different ways, and disbelieved in different ways, and became heretical in different ways, and became misguided in different ways, and became disunited and innovated in different ways. Sharh Al-Sunnah of Al-Barbahari 102

And he also said:

قال البريهاري:
واحذر ثم احذر أهل زمانك خاصة، وانظر من تجالس، ومن تسمع، ومن تصحب، فإن الخلق كأنهم في ردة، إلا من عصمه الله شرح السنة 140

Be very careful ... especially with the people of your era. And look at who you sit with, and who you listen to and who you take as a companion. For indeed, it is as if creation (humanity) is in [a state of] apostasy. Except those who are safeguarded by Allah. - Sharh as-Sunnah 140

Ibn Battah (d. 387 H) Rahimahullah said:

قال ابن بطّة:
وَالنَّاسُ فِي زَمَانِنَا هَذَا أَسْرَابُ كَالطَّيْرِ، يَتَّبِعُ بَعْضُهُمْ بَعْضًا لَوْ ظَهَرَ لَهُمْ مَنْ يَدْعِي النُّبُوَّةَ مَعَ عِلْمِهِمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاتَمُ الْأَنْبِيَاءِ، أَوْ مَنْ يَدْعِي الرُّبُوبِيَّةَ، لَوَجَدَ عَلَى ذَلِكَ أَتْبَاعًا وَأَشْيَاعًا

الإبانة ١/٢٧٢

"The people in our era are like flocks of birds. They follow each other. If a man were to emerge and claim Prophethood – despite them knowing that Rasulullah (ﷺ) is the last of the Prophets – or claim Lordship, he would surely find followers and supporters (for his call)."

[Al-Ibanah al-Kubra 1/272]

And he also said:

قال ابن بطه
وَاتَّخَذَ أَهْلُ الْإِلْحَادِ رُءُوسًا أَرْبَابًا
الإبانه 165/1

"The people of deviation were taken as leaders and lords" Al-Ibanah 1/165

And he also said:

قال ابن بطه
وَضَهَرَتِ الرَّدَّةُ، وَانْكَشَفَ قِنَاعُهَا، وَفُحِثَ زَنَاذُ الرُّنْدَقَةِ فَاضْطَرَمَّتْ نِيرَانُهَا
الإبانه 164/1

"Apostasy became visible and its mask was lifted, and the trigger of heresy was pulled thus its fire blazed." Al-Ibanah Al-Kubra 1/164

And he brings with his chain of narration:

قَالَ أَبُو حَاتِمٍ: حَدَّثَنِي عَنْ أَبِي مُسْهِرٍ، قَالَ: قَالَ الْأَوْزَاعِيُّ: "يُعْرَفُ الرَّجُلُ فِي ثَلَاثَةِ مَوَاطِنَ: بِأَلْفَتِهِ، وَيُعْرَفُ فِي مَجْلِسِهِ، - 514
وَيُعْرَفُ فِي مَنْطِقِهِ قَالَ أَبُو حَاتِمٍ: وَقَدِيمُ مُوسَى بْنُ عُقْبَةَ الصُّورِيُّ بَعْدَادَ، فَذَكَرَ لِأَحْمَدَ بْنَ حَنْبَلٍ، فَقَالَ: انْظُرُوا عَلَى مَنْ نَزَلَ، وَإِلَى مَنْ
يَأْوِي.

قَالَ الشَّيْخُ: فَقَدْ فَاضَ الْبَحْرُ الْعَمِيقُ، فَاسْتُعْنِيَ عَنْ هَذَا التَّمْيِيزِ، وَالنَّظَرِ وَالتَّذْقِيقِ، وَفُقِدَتْ تِلْكَ الْأَعْيَانُ، وَصَارَتِ الرُّنْدَقَةُ يَتَفَكَّهُ بِهَا
الْأَحْدَاثُ وَالشُّبَّانُ، ظَاهِرَةٌ فِي السُّوقَةِ وَالْعَوَامِّ
الإبانه لابن بطه ١/٥١٤

"Al-Awzai' said: 'A man is known by three aspects: His intimacy and he is known by his assembly & he is known by his logic'. Abu Hatim said: And Musa bin Uqbah Al-Suwri came to Baghdad, so this was mentioned to Ahmad bin Hanbal. And so, he said: 'Look at where he stays & to whom he resides with.' (i.e. if he stays with Ahlul Sunnah he is from them and if he stays with the innovators, he is one of them).

The Sheikh [Ibn Battah] said: The sea flooded, so making this distinction, researching and precision is unnecessary, and these individuals are gone (i.e. Ahlul Sunnah) and the heresy is now spread among the children and youth and visible among the salesmen and the laymen." Al-Ibanah 2/480 (nr. 514)

And he also said:

قال ابن بطه

فَلَوْ أَنَّ رَجُلًا عَاقِلًا أَمَعَنَ النَّظَرَ الْيَوْمَ فِي الْإِسْلَامِ وَأَهْلِهِ لَعَلِمَ أَنَّ أُمُورَ النَّاسِ تَمْضِي كُلُّهَا عَلَى سُنَنِ أَهْلِ الْكِتَابَيْنِ وَطَرِيقَتِهِمْ وَعَلَى سُنَّةِ كِسْرَى وَقَيْصَرَ , وَعَلَى مَا كَانَتْ عَلَيْهِ الْجَاهِلِيَّةُ
الإبانة الكبرى لابن بطّة
[ج: ٥٧١ ص ٢]

"If a sensible man looked closely at Islam and its people today, he would know that the affairs of the people are according to the Sunan (traditions) of the Christians and their ways, and the Sunnah of Khosroe and Caesar, and what the people of Jahiliyyah were upon." Al-Ibanah Al-Kubrah of Ibn Battah 2/571 (nr. 716)

And he also said:

قال ابن بطّة:
وَجَمِيعُ الْفِتَنِ الْمُضِلَّةِ الْمُضِرَّةِ بِالَّذِينَ وَالْدُّنْيَا فَقَدْ خَلَّتْ بِأَهْلِ عَصْرِنَا
الإبانة الكبرى لابن بطّة
[ج: ٥٩٦ ص ٢]

"And all misguiding destroying harmful Fitan (tribulations) in the religion and the worldly life have emerged among the people of our era." Al-Ibanah Al-Kubra 2/596

And he also said:

قال ابن بطّة:
فَإِنَّا قَدْ أَصْبَحْنَا فِي زَمَانٍ قَلَّ مَنْ يَسْلُمُ لَهُ فِيهِ دِينُهُ، وَاللَّجَأُ فِيهِ مُتَعَذِّرَةٌ مُسْتَصْعَبَةٌ إِلَّا مَنْ عَصَمَهُ اللَّهُ، وَأَحْيَاهُ بِالْعِلْمِ
الإبانة الكبرى لابن بطّة
[ج: ٣٦٦ ص ١]

"We have certainly entered a time in which there are few people who are safe in their religion and the salvation in it is difficult and almost impossible except [for] those who have been protected by Allah and were revived by Him through knowledge." Al-Ibanah 1/366

And he also said:

قال ابن بطّة:
وَنَعَقَ إِبْلِيسُ بِأَوْلِيَائِهِ نَعْفَةً فَاسْتَجَابُوا لَهُ مِنْ كُلِّ نَاحِيَةٍ
الإبانة الكبرى لابن بطّة
[ص ١: ج: ١٦٥]

"And Iblis called his allies so they answered to him from all directions."
Al-Ibanah Al-Kubra 1/165

And he also said:

قال ابن بطّة:
وَصِرْنَا فِي أَهْلِ الْعَصْرِ الَّذِينَ وَرَدَتْ فِيهِمُ الْأَخْبَارُ، وَرُوِيَ فِيهِمُ الْأَثَارُ

الإبانة الكبرى لابن بطّة
[ص ١ ج: ١٦٥]

“And we became in a different situation than the people of the time wherein the Akhbar (reports) were present among them and the Aathar (pl. of Athar²) were narrated among them.” Al-Ibanah Al-Kubra 1/165

After the Jahmiyyah became widespread there came Quboori Ayyubid and Mamluk rulers and the Turkish Ottomans.

And this was predicted in an Athar:

Of which is what that Al-Lalaka’I related in his Sharh Usool Itiqad Ahlul Sunnah wa-l Jama’ah (170):

قال اللالكائي:
أخبرنا عبيد الله بن محمد بن أحمد، قال: أخبرنا علي بن محمد بن أحمد بن يزيد، قال: حدثنا أبي قال: حدثنا سعيّد بن سعيد الخراساني، عن سعيّد بن أبي عروبة، عن قتادة، عن سعيّد بن المسيّب، قال: "إذا تكلم الناس في ربهم وفي الملائكة، ظهر لهم الشيطان فقدمهم إلى عبادة الأوثان".
[شرح أصول اعتقاد أهل السنة والجماعة (170)]

Ubaid Allah bin Muhammad bin Ahmad informed us, who said: Ali bin Ahmad bin Muhammad bin Yazid informed us, who said: my father narrated to me, who said: Saeed bin Saeed Al-Khorasani narrated to us, who said: from Saeed bin Abi Uroobah, who said: from Qatadah, who said: from Saeed bin Al-Musayyab (d. 94H), who said: “If the people start talking about their Lord & the angels, a Shaytan will appear to them & lead them to the worship of idols.”

² Any narration narrated by the first three generations of Muslim commended by the Prophet (ﷺ). And specifically, the scholars of those generations.

About the Attributes of Allah

The Highness:

Allah ﷻ says:

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Glorify the name of your Lord, The Most High, 87:1

And Allah ﷻ says:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ

We have certainly seen the turning of your face, [O Muhammad], toward the heaven 2:144

And Allah ﷻ says:

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

They fear their Lord above them, and they do what they are commanded. 16:50

And Allah ﷻ says:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

He regulates the affair of the heaven to the earth; then it will ascend to Him in a Day, (the) measure of which is a thousand years of what you count. 32:5

And Allah ﷻ says:

مِنْ اللَّهِ ذِي الْمَعَارِجِ

(It is) from Allah, Lord of the Ways of Ascent. 70:3

And Allah ﷻ says:

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

The angels and the Spirit (Jibril 'alayhis salam) ascend unto Him in a Day whereof the span is fifty thousand years. 70:4

And Allah ﷻ says:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

[Mention] when Allah said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ. 3:55

And Allah ﷻ says:

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise. 4:158

And Allah ﷻ says:

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ

Whoever desires honor [should know that] to Allah belongs all honor. To Him ascends good speech, and righteous work raises it. But they who plot evil deeds will have a severe punishment, and the plotting of those - it will perish. 35:10

And Allah ﷻ says:

أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ

Do you feel secure that He who is in the heaven would not cause the earth to swallow you and suddenly it would sway? 67:16

And Allah ﷻ says:

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

Or do you feel secure that He who is in the heaven would not send against you a storm of stones? Then you would know how [serious] was My warning. 67:17

And Allah ﷻ says:

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And you shall see the angels going round about the throne glorifying the praise of their Lord; and judgment shall be given between them with justice, and it shall be said: All praise is due to Allah, the Lord of the worlds. Al-Zumar 75

And Allah ﷻ says:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allah) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! Ghafir 40:7

And Allah ﷻ says:

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ

(He is Allah) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the Inspiration by His Command to any of His slaves He wills, that he (the person who receives inspiration) may warn (men) of the Day of Mutual Meeting (i.e. The Day of Resurrection). Ghafir 40:15

Abu Huraira narrated:

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَتَعَاقِبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْعَصْرِ وَصَلَاةِ الْفَجْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِكُمْ فَيَقُولُ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ " .

Allah's Messenger (ﷺ) said, "(A group of) angels stay with you at night and (another group of) angels by daytime, and both groups gather at the time of the 'Asr and Fajr prayers. Then those angels who have stayed with you overnight, ascend (to heaven) and Allah asks them (about you) ---- and He knows everything about you. "In what state did you leave My slaves?" The angels reply, 'When we left them, they were praying, and when we reached them, they were praying.' " [Sahih al-Bukhari #7429]

When asked about the reason for fasting in Sha'ban, Rasulullah (ﷺ) said: 'That is a month in which people become neglectful as it occurs between [2 sacred months] Rajab and Ramadan... It is a month in which the deeds [of man] are raised up to Allah. I love that my deeds be raised while I am fasting.' (Nasai, Hadith: 2678 with a sound chain.)

Abu Musa – May Allah be pleased with him - reported:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٌ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنِي شُعْبَةُ، عَنْ عَمْرِو بْنِ مَرْة، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَرْبَعٍ " إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ يَرْفَعُ الْقِسْطَ وَيَخْفِضُهُ وَيَرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ بِاللَّيْلِ وَعَمَلُ اللَّيْلِ بِالنَّهَارِ " .

The Messenger of Allah (ﷺ) was standing amongst us and (he said) four (things): Verily Allah does not sleep and it does not befit Him to sleep. He raises the scale and lowers it. The deeds of the day are presented to Him in the night and the deeds of the night in the day. Sahih Muslim (#179)

Ibn Abi Shayba (d. 297H) said:

وأجمع الخلق جميعاً أنهم إذا دعوا الله جميعاً رفعوا أيديهم إلى السماء، فلو كان الله عز وجل في الأرض السفلى ما كانوا يرفعون أيديهم إلى السماء وهو معهم على الأرض ثم توافرت الأخبار على أن الله تعالى خلق العرش فاستوى عليه بذاته العرش لابن أبي شيبه 291

"The whole creation has consensus (Ijma) about that when they call upon Allah, they raise their hands towards heaven. And if Allah was on the Earth, they would not have lifted their hands while He is on

earth with them. And there are many narrations that Allah Exalted be He, created the throne and he raised himself on it (bi-dhaatihi).” - Al-Arsh p.291

Al-Darimi (d. 280H) – Rahimahullah - said:

قال الدارمي:
فَاللَّهُ تَبَارَكَ وَتَعَالَى فَوْقَ عَرْشِهِ، فَوْقَ سَمَوَاتِهِ، بَائِنٌ مِنْ خَلْقِهِ، فَمَنْ لَمْ يَعْرِفْهُ بِذَلِكَ لَمْ يَعْرِفْ إِلَهَهُ الَّذِي يَعْبُدُ – 66
الرد على الجهمية للدارمي

"Allah exalted is He, is above His throne, above His heavens, apart from His creation, and whoever does not know Him as such, doesn't know the god whom he worships." - Al-Radd Ala Al-Jahmiyyah p.46 (nr. 66)

And he also said:

وقد اتفقت الكلمة من المسلمين أن الله تعالى فوق عرشه فوق سمواته
نقض الدارمي على المريسي ص 340

The Muslims all agree that Allah is on His throne above the heavens.
Naqd Uthman bin Sa'ied Al-Darimi 3ala Al-Mirisi Al-Jahmi Al-'Aneed 1/340

And he also said:

قال الدارمي
وَعَلِمْنَا يَقِينًا بِلَا شَكٍّ أَنَّ اللَّهَ فَوْقَ عَرْشِهِ فَوْقَ سَمَوَاتِهِ كَمَا وَصَفَ، بَائِنٌ مِنْ خَلْقِهِ
الرد على الجهمية للدارمي ص 40

"And we knew, without doubt, that Allah is above His throne, above His heavens, like He described Himself, separate from His creation." Ar-Rad ala al-Jahmiya by Ad-Darimi (p.40)

And he also said:

وقال: فالله تبارك وتعالى فوق عرشه، فوق سمواته، بائن من خلقه، فمن لم يعرفه بذلك لم يعرف إلهه الذي يعبد
الرد على الجهمية للدارمي ص 53

"Allah Blessed & Exalted be He is above His Throne, above His Heavens, separate from His creation, so whoever doesn't know Him like this, then he doesn't know His God Whom he worships." - Ar-Rad ala al-Jahmiyyah p.53

And he also said:

وقال:
56 – ... حَتَّى اجْتَمَعَتِ الْكَلِمَةُ مِنَ الْمُصَلِّينَ فِي سُجُودِهِمْ: سُبْحَانَ رَبِّيَ الْأَعْلَى، لَا تَرَى أَحَدًا يَقُولُ: رَبِّي الْأَسْفَلُ، حَتَّى لَقَدْ عَلِمَ فِرْعَوْنُ – [45]- فِي كُفْرِهِ وَغَتُّوهُ عَلَى اللَّهِ أَنَّ اللَّهَ عَزَّ وَجَلَّ فَوْقَ السَّمَاءِ، فَقَالَ: يَا هَامَانَ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ أَسْبَابَ السَّمَوَاتِ فَأَطْلُعَ . {إِلَى إِلَهٍ مُوسَى وَإِنِّي لأُظَنُّهُ كاذِبًا} .

57 – فِي هَذِهِ الْآيَةِ بَيَانٌ بَيِّنٌ وَدَلَالَةٌ ظَاهِرَةٌ أَنَّ مُوسَى كَانَ يَدْعُو فِرْعَوْنَ إِلَى مَعْرِفَةِ اللَّهِ بِأَنَّهُ فَوْقَ السَّمَاءِ، فَمِنْ أَجْلِ ذَلِكَ أَمَرَ بِنَاءِ الصَّرْحِ، وَرَأَى الإِطْلَاعَ إِلَيْهِ.

58 – وَكَذَلِكَ نَمُزُّهُ – فِرْعَوْنُ – إِبْرَاهِيمَ، اتَّخَذَ الثَّابُوتَ وَالنُّسُورَ، وَرَامَ الْإِطْلَاقَ إِلَى اللَّهِ لَمَّا كَانَ يَدْعُوهُ إِبْرَاهِيمُ إِلَى أَنْ مَعْرِفَتُهُ فِي السَّمَاءِ.
الرد على الجهمية للدارمي

'Even the worshippers in their Sujud are united upon 'All Glory be to my Lord The Most High', and you don't see anyone saying: 'My Lord the most low', even Firawn in his Kufr and tyranny against Allah knew that Allah Glorified & Sublime be He is above the heavens, so he said: {And Pharaoh said, "O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars.}

Thus, in this Ayah is a clear proof and obvious indication that Moses was calling Pharaoh to acknowledge that Allah is above the heavens, hence why he [Pharaoh] ordered the building of a tower, and aspired to ascend to Allah when Ibrahim was calling him to acknowledge He is above the heavens.' Likewise, Nimrud the Pharaoh of Ibrahim had also aspired [when he] who took the chests and the eagle/vulture to ascend to Allah when Ibrahim was calling him to acknowledge that He [Allah] is in the heavens.' - Al-Radd ala' al-Jahmiyyah nr 56-8

Even the animals know that Allah is above the heavens

Abu Bakr Al-Khawarizmi (d. 383H) said:

وقال صلى الله عليه وسلم اذا وضع الخير فارتعوا وخير مراعيكم الخير وكل شيء له مرعى ومرعى بني آدم الخير، وقال أكرموا البقرة سيدة البهائم فإنها لم ترفع رأسها الى السماء مذ عبد العجل حياء من الله تعالى
كتاب مفيد العلوم ومبيد الهموم 1-380ص

And Peace be upon him said: "If goodness is placed then do Adhkar (remembrances of Allah) and the best of pastures is goodness. And everything has a pasture & the pasture of the progeny of Adam is goodness. And he (ﷺ) said: Honor the cow - the master of the cattle - for indeed it has not raised its head to the heaven ever since the calf was worshipped out of shyness from Allah The Most High." – Mufeed Al-Uloom wa Mubeed Al-Humoum pg. 380-1

Ibn Abi Shaybah (d. 235H) narrated:

قال ابن أبي شيبه: 29487 – حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ زَيْدِ الْعَمِّيِّ، عَنْ أَبِي الصَّدِّيقِ النَّاجِي: " أَنَّ سُلَيْمَانَ بْنَ دَاوُدَ، خَرَجَ بِالنَّاسِ يَسْتَسْقِي، فَمَرَّ عَلَى نَمْلَةٍ مُسْتَلْقِيَةٍ عَلَى قَفَاهَا، رَافِعَةً قَوَائِمَهَا إِلَى السَّمَاءِ، وَهِيَ تَقُولُ: اللَّهُمَّ إِنَّا خَلَقْنَا مِنْ خَلْقِكَ لَيْسَ لَنَا غِيٌّ عَنْ رِزْقِكَ، فَإِمَّا أَنْ تَسْقِيَنَا وَإِمَّا أَنْ تُهْلِكَنَا، فَقَالَ سُلَيْمَانُ لِلنَّاسِ: ارْجِعُوا فَقَدْ سُقِيتُمْ بِدَعْوَةِ غَيْرِكُمْ
مصنف ابن أبي شيبه

"Sulayman bin Dawud Alayhima (upon both of them) Al-Salam went out with the people to ask Allah to send down the rain so he passed by an ant lying on its back and raising her legs towards the sky and she was saying: 'O Allah I am a creature of your creation and we cannot dispense with your provisions so either you give us rain or you let us perish'. Sulayman Alayhi Al-Salam said to the people: 'Go back because you will be given rain because of the supplications of someone other than you.'" Musnaf Ibn Abi Shaybah (29487)

Ibn Battah (d. 387H) - may Allah have mercy upon him - says in al Ibanat ul Kubra 7/136:

قال ابن بطه
وَأَجْمَعَ الْمُسْلِمُونَ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ، وَجَمِيعِ أَهْلِ الْعِلْمِ مِنَ الْمُؤْمِنِينَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى عَلَى عَرْشِهِ، فَوْقَ سَمَوَاتِهِ بَائِنٌ مِنْ خَلْقِهِ،
وَعِلْمُهُ مُحِيطٌ بِجَمِيعِ خَلْقِهِ،
الإبانة الكبرى لابن بطه [١٣٦: ص ٧ ج]

"The Muslims from the Sahabah and the Ta'been, and all of the people of Knowledge from the Muslims, have unanimously agreed that Allah The Blessed & The Most High is on His Throne, above His heavens, separated from His creation, and His Knowledge encompasses all of His creation."

Ali Ibn al-Hasan Ibn Shaqiq (d. 225H) reported:

902 – فَأَخْبَرَنَا بِهَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، ثنا أَبُو إِسْحَاقَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْبُخَارِيُّ بِنَيْسَابُورَ، ثنا عَبْدُ الْعَزِيزِ بْنُ حَاتِمٍ، ثنا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، ح. وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ صَالِحٍ بْنِ هَانِيٍّ، يَقُولُ: سَمِعْتُ مُحَمَّدَ بْنَ نَعِيمٍ، يَقُولُ: سَمِعْتُ الْحَسَنَ بْنَ الصَّبَّاحِ الْبِرَّازَ، يَقُولُ: سَمِعْتُ عَلِيَّ بْنَ الْحَسَنِ، يَقُولُ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ قُلْتُ: كَيْفَ نَعْرِفُ رَبَّنَا؟ قَالَ: فِي السَّمَاءِ السَّابِعَةِ عَلَى عَرْشِهِ. قُلْتُ: فَإِنَّ الْجَهْمِيَّةَ تَقُولُ: هُوَ هَذَا. قَالَ: إِنَّا لَا نَقُولُ كَمَا قَالَتِ الْجَهْمِيَّةُ، نَقُولُ: هُوَ هُوَ. قُلْتُ: بِحَدِّ؟ قَالَ: إِي وَ اللَّهِ بِحَدِّ.

I asked Abdullah Ibn al-Mubarak (Allah have mercy upon him):

"How are we to know our Lord – Glorified & Sublime be He -?"

He replied: 'He (Allah) is over the seventh Heaven over His Throne. Distinct from His creation'.

I said (the narrator): verily, the Jahmiyyah say He is this

He said: we don't say as the Jahmiyyah said, rather we say

He is He.

I said (the narrator): with a Had (separation & distinction from His creation)?

He said: Yes Allah is with a Had (separation & distinction from His creation)

As-Sunnah by Abdullah bin Ahmad 1/307

Narrated Abu Said Al-Khudri:

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ بْنِ شُبْرُمَةَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي نُعْمٍ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْيَمَنِ بِذَهَبِيَّةٍ فِي أَدِيمٍ مَقْرُوطٍ لَمْ تُخْصَلْ مِنْ ثَرَابِهَا، قَالَ فَفَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ بَيْنَ عُبَيْدَةَ بْنِ بَدْرٍ، وَأَفْرَعِ بْنِ حَابِسٍ وَزَيْدِ الْخَيْلِ، وَالرَّابِعِ إِمَّا عَلْقَمَةَ وَإِمَّا عَامِرُ بْنُ الطَّفِيلِ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ كُنَّا نَحْنُ أَحَقُّ بِهَذَا مِنْ هَؤُلَاءِ. قَالَ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " أَلَا تَأْمَنُونِي وَأَنَا أَمِينٌ مَنْ فِي السَّمَاءِ، يَأْتِينِي خَيْرُ السَّمَاءِ صَبَاحًا وَمَسَاءً ". قَالَ فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْنَتَيْنِ، نَاشِئُ الْجَبْهَةِ، كَثُّ اللَّحْيَةِ، مَخْلُوقُ الرَّأْسِ، مُشَمَّرُ الْإِزَارِ، فَقَالَ يَا رَسُولَ اللَّهِ، اتَّقِ اللَّهَ. قَالَ " وَبِذَلِكَ أَوْلَسْتُ أَحَقَّ أَهْلَ الْأَرْضِ أَنْ يَتَّقِيَ اللَّهَ ". قَالَ ثُمَّ وَلَّى الرَّجُلُ، قَالَ خَالِدُ بْنُ الْوَلِيدِ يَا رَسُولَ اللَّهِ، أَلَا أَضْرِبُ عَنْقَهُ قَالَ " لَا، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي ". فَقَالَ خَالِدٌ وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنِّي لَمْ أَوْمَرْ أَنْ أَنْقُبَ قُلُوبَ النَّاسِ، وَلَا أَشُقُّ بَطُونَهُمْ " قَالَ ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُفَقِّفٌ فَقَالَ " إِنَّهُ يَخْرُجُ مِنْ صُنْصُنِي هَذَا قَوْمٌ يَنْتَلُونَ كِتَابَ اللَّهِ رَطْبًا، لَا يُجَاوِرُ خَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَةِ ". وَأَطْلَعَهُ قَالَ " لَنْ أَدْرَكَهُمْ لِأَقْتُلَهُمْ قَتْلَ تَمُودَ ".
صحيح البخاري

Ali bin Abi Talib sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allah's Messenger (ﷺ). Allah's Messenger (ﷺ) distributed that amongst four Persons: 'Uyaina bin Badr, Aqra bin H'Abis, Zaid Al-Khail and the fourth was either Alqama or Amir bin at-Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet (ﷺ), he said, "Don't you trust me though I am the trustworthy man of the One above the Heaven, and I receive the news of Heaven (i.e. Divine Inspiration) both in the morning and in the

evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and he said, "O Allah's Messenger (ﷺ)! Be afraid of Allah." The Prophet (ﷺ) said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allah?" Then that man went away. Khalid bin Al-Walid said, "O Allah's Messenger (ﷺ)! Shall I strike his neck?" The Prophet (ﷺ) said, "No, for he may offer prayers." Khalid said, "Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts." Allah's Messenger (ﷺ) said, "I have not been ordered (by Allah) to search the hearts of the people or cut open their bellies." Then the Prophet looked at him (i.e. that man) while the latter was going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'an continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islam) as an arrow goes through a game's body." I think he also said, "If I should be present at their time, I would kill them as Thamud were killed." Sahih al-Bukhari 4351

Al-Darimi (d. 280H) said:

قال الدارمي في رده على الجهمية (368): "ونكفرهم أيضا أنهم لا يدرون أين الله ولا يصفونه بـ أين، والله قد وصف نفسه بـ أين، ووصفه به الرسول صلى الله عليه وسلم.. ثم ذكر الأدلة فقال: "فهذا كله وصف بـ أين، ووصفه رسول الله أين فقال: للأمة السوداء أين،" الله؟ قالت: في السماء

"And we Takfir them also because they don't know where Allah is and they don't describe Him with a 'where', and Allah described himself with a "where" and His Prophet (ﷺ) described Him with a "where". (Then he mentioned the evidences & said): "...As he asked the slave girl: Where is Allah? So she said: above the Heaven." Al-Radd ala Al-Jahmiyyah p.199 (nr. 368)

That Ibn Taymiyyah transmitted:

وَرَوَى أَيْضًا ابْنُ أَبِي حَاتِمٍ: أَنَّ هِشَامَ بْنَ غُبَيْدِ اللَّهِ الرَّازِي - صَاحِبَ مُحَمَّدِ بْنِ الْحَسَنِ - قَاضِي الرِّيِّ حَبَسَ رَجُلًا فِي النَّجْمِ قَتَابَ؛ فَجِيءَ بِهِ إِلَى هِشَامٍ لِيُطْلِقَهُ فَقَالَ: الْحَمْدُ لِلَّهِ عَلَى التَّوْبَةِ؛ فَاُمْتَحَنَهُ هِشَامٌ؛ فَقَالَ: أَتَشْهَدُ أَنَّ اللَّهَ عَلَى عَرْشِهِ بَائِنٌ مِنْ خَلْقِهِ؟ فَقَالَ: أَشْهَدُ أَنَّ اللَّهَ عَلَى عَرْشِهِ؛ وَلَا أَدْرِي مَا بَائِنٌ مِنْ خَلْقِهِ. فَقَالَ: رُدُّوهُ إِلَى الْحَبْسِ فَإِنَّهُ لَمْ يَتُبْ
مجموع الفتاوى 5/49

"Ibn Abee Haatim narrated that Hisham bin 'Ubaidillaah ar-Raazee³, the companion of Muhammad bin al-Hasan, the Judge of ar-Rayy imprisoned a man due to his Jahmi beliefs (i.e. his denial of the Attributes of Allah) - he then (allegedly) repented from that. So, he was brought to Hisham so that he may be freed.

So Hisham said: "All praise is due to Allah for this repentance," and then he examined him and said: "Do you testify that Allah is over His Throne, distinct and separate from His creation?"

So the man responded: "I testify that Allah is over His Throne, however I do not know about Him being distinct & separate from His creation!"

Hisham stated: "Put him back in prison - he has not repented!"

³ Hisham bin 'Ubaidillaah ar-Raazee, the Faqeeh (Jurist). He was one of the Imams of the Sunnah who died 221AH.

{Majmoo' al-Fatawa (5/49)}

The Essence, The Thing, The Person, The Self & The Heaviness

The Essence:

Narrated Abu Huraira:

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ جَارِيَةَ النَّقَّاشِي - خَلِيفَةُ ابْنِي زُهْرَةَ وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ - أَنَّ أَبَا هُرَيْرَةَ قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَةَ مِنْهُمْ خُبَيْبُ الْأَنْصَارِيِّ، فَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عِيَّاضٍ أَنَّ ابْنَةَ الْخَارِثِ أَخْبَرَتْهُ أَنَّهُمْ جِئُوا اجْتَمَعُوا اسْتَعَارَ مِنْهَا مُوسَى يَسْتَحِدُّ بِهَا، فَلَمَّا خَرَجُوا مِنَ الْحَرَمِ لِيَقْتُلُوهُ قَالَ خُبَيْبُ الْأَنْصَارِيِّ

وَلَسْتُ أَبَالِي جِئْتُ أَقْتُلُ مُسْلِمًا ** عَلَى أَيِّ شَيْءٍ كَانَ لِلَّهِ مَصْرَعِي

وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَاءُ ** يُبَارِكْ عَلَى أَوْصَالِ شِلْوٍ مُمَرَّعٍ

فَقَتَلَهُ ابْنُ الْخَارِثِ فَأَخْبَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ خَبَرَهُمْ يَوْمَ أُصَيْبُوا
صحيح البخاري

Allah's Messenger (ﷺ) sent ten persons to bring the enemy's secrets and Khubaib Al-Ansari was one of them. 'Ubaidullah bin 'Iyad told me that the daughter of Al-Harith told him that when they gathered (to kill Khubaib Al Ansari) he asked for a razor to clean his pubic region, and when they had taken him outside the sanctuary of Mecca in order to kill him, he said in verse,

"I don't care if I am killed as a Muslim, on any side (of my body) I may be killed in Allah's Cause;

For that is for The Essence of Allah; and if He wills, He will bestow His Blessings upon the torn pieces of my body."

Then Ibn Al-Harith killed him, and the Prophet (ﷺ) informed his companions of the death of those (ten men) on the very day they were killed. - Sahih Al-Bukhari 7402

Abu Al-Darda said:

وَقَالَ أَبُو الدُّرْدَاءِ: لَنْ تَفْقَهُ كُلَّ الْفَقْهِ حَتَّى تَمَقَّتِ النَّاسَ فِي ذَاتِ اللَّهِ...
شرح السنة 13/102 لذلك البغوي

"You will not understand all the Fiqh until you hate the people for The Essence of Allah..." – Sharh As-Sunnah of that Al-Baghawi 13/102

Ibn Abbas said:

108 – حَدَّثَنَا أَبُو بَكْرِ - [152]- أَحْمَدُ بْنُ هِشَامٍ الْحَضْرَمِيُّ قَالَ: ثنا أَبُو بَكْرِ يَحْيَى بْنُ أَبِي طَالِبٍ قَالَ: ثنا عَلِيُّ بْنُ عَاصِمٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: تَفَكَّرُوا فِي كُلِّ شَيْءٍ، وَلَا تَفَكَّرُوا فِي ذَاتِ اللَّهِ؛ فَإِنَّ بَيْنَ كُرْسِيِّهِ إِلَى السَّمَاءِ السَّابِعَةِ سَبْعَةَ أَلْفِ نُورٍ وَهُوَ فَوْقَ ذَلِكَ "الإبانة الكبرى لابن بطّة

Think about everything and don't think about The Essence Allah, for verily between His Kursi (Footstool) & the seventh Heaven is 7 thousand lights & He is above that." - Al-Ibanah Al-Kubrah of Ibn Battah (nr. 108)

Narrated Abu Huraira:

حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ لَمْ يَكْذِبْ إِبْرَاهِيمُ - عَلَيْهِ السَّلَامُ - إِلَّا ثَلَاثَ كَذَبَاتٍ ثِنْتَيْنِ مِنْهُنَّ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ... الحديث صحيح البخاري

Abraham did not tell a lie except on three occasion. Twice for the Essence of Allah Glorified & Sublime be He... Sahih Al-Bukhari 3358

The Thing:

Allah ﷻ said:

قُلْ أَىُّ شَيْءٍ أَكْبَرُ شَهَادَةً ﷻ قُلْ اللَّهُ ﷻ

Say, "What Thing is greatest in testimony?" Say, "Allah"... - Al-An'am : 19

The Person:

Al-Mughira bin Shu'ba (may Allah be pleased with him) reported that Sa'd bin 'Ubada (may Allah be pleased with him) said:

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ الْفَوَارِيُّ، وَأَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَدْرِيُّ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالَا حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ وَرَّادٍ، - كَاتِبِ الْمُغِيرَةِ - عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ قَالَ سَعْدُ بْنُ عُبَادَةَ لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِي لَضَرَبْتُهِ بِالسَّيْفِ غَيْرَ مُصْنَفٍ عَنْهُ . قَبْلَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " أَتَعْجَبُونَ مِنْ غَيْرَةٍ سَعْدٍ فَإِنَّهُ لَأَنَا أَغَيْرُ مِنْهُ وَاللَّهُ أَغَيْرُ مِنِّي مِنْ أَجْلِ غَيْرَةٍ اللَّهِ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا شَخْصٌ أَغَيْرُ مِنَ اللَّهِ وَلَا شَخْصٌ أَحَبُّ إِلَيْهِ الْغَدْرُ مِنَ اللَّهِ مِنْ أَجْلِ ذَلِكَ بَعَثَ اللَّهُ الْمُرْسَلِينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَلَا شَخْصٌ أَحَبُّ إِلَيْهِ الْمَدْحَةُ مِنَ اللَّهِ مِنْ أَجْلِ ذَلِكَ وَعَدَ اللَّهُ الْجَنَّةَ " صحيح مسلم

If I were to see a man with my wife, I would have struck him with the sword, and not with the flat part (side) of it. When Allah's Messenger (ﷺ) heard of that, he said: Are you surprised at Sa'd's jealousy of his honor? By Allah, I am more jealous of my honor than he, and Allah is more jealous than I. Because of His jealousy Allah has prohibited immorality, both open and secret And no person is more jealous of his honor than Allah, and no persons, is more fond of accepting an excuse than Allah, on account of which He has sent messengers, announcers of glad tidings and warners; and no one is more fond of praise than Allah on account of which Allah has promised Paradise. - Sahih Muslim 1499 a

Self:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " سَتَكُونُ هِجْرَةٌ بَعْدَ هِجْرَةٍ فَخِيَارُ أَهْلِ الْأَرْضِ الَّذِينَ هَاجَرُوا إِبْرَاهِيمَ وَبَقِيَ فِي الْأَرْضِ شِرَارُ أَهْلِهَا تَلْفِظُهُمْ أَرْضُهُمْ تَقْدَرُ هُمْ نَفْسُ اللَّهِ وَتَحْشُرُهُمُ النَّارُ مَعَ الْفِرْدَوْسِ وَالْخَنَازِيرِ " . سنن أبي داود

'Abdullah bin 'Amr said "I heard the Apostle of Allah (ﷺ) say "There will be emigration after emigration and the people who are best will be those who cleave most closely to places which Abraham migrated.

The worst of its people will remain in the earth cast out by their lands, abhorred by Allah's Self, collected along with apes and swine by fire.”” - Sunan Abi Dawud 2482

The Heaviness:

Al-Hakim brought forth in his «Mutadrak» (3653):

3653 – أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الصَّفَّارُ، ثنا أَحْمَدُ بْنُ مِهْرَانَ، ثنا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أُنْبَيَا إِسْرَائِيلَ، عَنْ خُصَيْفٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَوْلُهُ عَزَّ وَجَلَّ: {تَكَادُ السَّمَاوَاتُ يَنْفَطِرْنَ مِنْ فَوْقِهِنَّ} قَالَ: «مِنَ الثَّقَلِ» هَذَا حَدِيثٌ صَحِيحٌ الْإِسْنَادِ وَلَمْ يُخَرِّجَاهُ – صحيح 3653K –
المستدرک علی الصحیحین للحاکم

Abu Abdillah Al-Saffar informed us that, Ahmad bin Mahran narrated to us that, Ubaid Allah bin Musa narrated to us, that Israel told from Khosaif, from Ikrimah, from Ibn Abbas – May Allah be pleased with him – regarding His Saying: “The Heavens almost break from above them”. He said: “from The Heaviness (of Allah).” Al-Hakim states: This Hadith is Sahih in Isnad, but both of them didn’t transmit it.

Ibn Jarir reports in his «Tafsir» (21/501):

ورواه ابن جرير في تفسيره (21/501): حدثني محمد بن سعد قال: ثني أبي قال: ثني عمي قال: ثني أبي عن أبيه عن ابن عباس، قوله: (تَكَادُ السَّمَاوَاتُ يَنْفَطِرْنَ مِنْ فَوْقِهِنَّ) قال: " يعني من ثقل الرحمن وعظمته تبارك وتعالى "

Muhammad bin Sa'd narrated to us, my father narrated, that my uncle narrated, that his father narrated, from his father, from Ibn Abbas: His Saying “The Heavens almost break from above them”. He said: “meaning from the Heaviness of Ar-Rahman & His Greatness, Blessed & Most High be He.

That Abi Al-Shaikh Al-Isfahani relates in his book Al-Adhama (The Greatness) 2/614:

حَدَّثَنَا الْوَلِيدُ، حَدَّثَنَا الْغُبَّاسُ الدُّورِيُّ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، حَدَّثَنَا إِسْرَائِيلُ، عَنْ خُصَيْفٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، {تَكَادُ السَّمَاوَاتُ يَنْفَطِرْنَ مِنْ فَوْقِهِنَّ} قَالَ: «مِنَ الثَّقَلِ»
ص 614 – العظمة لأبي الشيخ الأصبهاني – ذكر عرش الرب تبارك وتعالى وكرسيه وعظم خلقهما وعلو الرب تبارك وتعالى فوق عرشه

Al-Walid narrated to us, that Al-Abbas Al-Duri narrated to us, that Ubaidullah bin Musa narrated to us, that Israel narrated to us, that Khosaif narrated to us, from Mujahid, from Ibn Abbas – May Allah be pleased with them both – [regarding] “The Heavens almost break from above them”. He said: “From The Heaviness (of Allah).” And its evidences are many...

And these attributes are important in proving that Allah will be seen since a Person & Thing is seen & it also affirms that He has a direction since people & things also have directions. it’s a refutation of the Asharis that made Allah’s existence merely imaginary, without reality by their saying that He’s not in the world nor out of it & He’s not in a direction. Blessed & High is Allah from their slander. A great Highness. And if one were to ponder upon this, he/she will surely come to realize that they worship nothing:

In Al-Ibanah Al-Kubrah (nr. 338) of Ibn Battah (d. 355H) the following was narrated about Yazid bin Haroun (d. 206H):

338 – قَالَ: وَسَمِعْتُ يَزِيدَ بْنَ هَارُونَ، يَقُولُ: " وَقَدْ ذَكَرَ الْجَهْمِيَّةُ، فَقَالَ: هُمْ كُفَّارٌ لَا يَعْبُدُونَ شَيْئًا "

And I (Ahmad bin Ibrahim) heard Yazid bin Haroun say when the Jahmiyyah were mentioned to him, he said: "They are Kuffar, who worship nothing"

Affirming a Location for Allah

Narrated Anas:

وَقَالَ حَجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يُحْبَسُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ حَتَّى يَهْمُوا بِذَلِكَ فَيَقُولُونَ لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا فَيَرْحَمَنَا مِنْ مَكَانِنَا... فَاسْتَأْذِنُ عَلَى رَبِّي فِي دَارِهِ فَيُؤْذِنُ لِي عَلَيْهِ، فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي ثُمَّ يَقُولُ ارْفَعْ مُحَمَّدٌ، وَقُلْ يَسْمَعُ، وَاشْفَعْ تُشْفَعُ، وَاسْأَلْ تُعْطَى - قَالَ - فَأَرْفَعُ رَأْسِي فَأَتِي عَلَى رَبِّي بِثَنَاءٍ وَتَحْمِيدٍ يُعَلِّمْنِيهِ - قَالَ - ثُمَّ أَسْفَعُ فَيَحْدُ لِي حَدًّا فَأُخْرِجُ فَأُدْجِلُهُمُ الْجَنَّةَ " . قَالَ قَتَادَةُ وَقَدْ سَمِعْتُهُ يَقُولُ " فَأُخْرِجُ فَأُخْرِجُهُمُ مِنَ النَّارِ وَأُدْجِلُهُمُ الْجَنَّةَ، حَتَّى مَا يَبْقَى فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ أَوْ وَجِبَ عَلَيْهِ الْخُلُودُ - قَالَ - ثُمَّ تَلَا هَذِهِ الْآيَةَ { عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا } قَالَ وَهَذَا الْمَقَامُ الْمَحْمُودُ الَّذِي وَعَدَهُ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "

صحيح البخاري

The Prophet (ﷺ) said, "The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, "Let us ask somebody to intercede for us with our Lord so that He may relieve us from our place... And I will return for the third time and will ask my Lord for permission to enter His Abode, and I will be allowed to enter..."

When I see Him, I will fall down in prostration before Him, and will remain in prostration as long as He Wills, and then He will say, 'Raise your head, O Muhammad, and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, for your request will be granted. - Sahih al-Bukhari 7440

Narrated Anas bin Malik:

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي سُلَيْمَانُ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ، أَنَّهُ قَالَ سَمِعْتُ ابْنَ مَالِكٍ، يَقُولُ لَيْلَةً أُسْرِي بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَسْجِدِ الْكَعْبَةِ... فَعَلَّاهُ إِلَى الْجَبَّارِ فَقَالَ وَهُوَ مَكَانُهُ يَا رَبِّ خَفَّفْ عَنَّا، فَإِنَّ أَمَّتِي لَا تَسْتَطِيعُ هَذَا. فَوَضَعَ عَنْهُ عَشْرَ صَلَوَاتٍ ثُمَّ رَجَعَ إِلَى مُوسَى فَاحْتَبَسَهُ، فَلَمْ يَزَلْ يَرْجِدُهُ مُوسَى إِلَى رَبِّهِ حَتَّى صَارَتْ إِلَى خَمْسِ صَلَوَاتٍ..

صحيح البخاري

The night Allah's Messenger (ﷺ) was taken for a journey from the sacred mosque (of Mecca) Al-Ka'ba:... So Jibril ascended with him to the Irresistible and said while he was in his place, "O Lord, please lighten our burden as my followers cannot do that." So Allah deducted for him ten prayers whereupon he returned to Moses who stopped him again and kept on sending him back to his Lord till the enjoined prayers were reduced to only five prayers. - Sahih al-Bukhari 7517

Muhammad bin Ka'b Al-Qurazi narrated to Umar bin Abdul Aziz:

187 - قال: وحدثني حرملة بن عمران، عن سليمان بن حميد قال: سمعت محمد بن كعب القرظي يحدث عمر بن عبد العزيز قال: إذا فرغ الله من أهل الجنة والنار أقبل الله في ظلل من الغمام والملائكة، قال: فيسلم على أهل [84]- الجنة في أول درجة فيردون عليه السلام، قال القرظي: وهذا في القرآن {سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ}، فيقول: سلوني، فيقولون: ماذا نسألك أي رب، قال: بلى سلوني، قالوا: نسألك أي رب رضاك، قال: رضائي أدخلكم دار كرامتي، قالوا: يا رب، وما الذي نسألك فوعزتك وجلالك وارتفاع مكانك، لو قسمت علينا رزق الثقلين لأطعمناهم ولاسقيناهم ولاأخدمناهم ولايقصنا من ذلك شيئاً؛ قال: إن لدي مزيداً

تفسير ابن وهب

"When Allah The Most High would finish from the people of paradise & hellfire. Allah The Most High will proceed to the shade of clouds, along with the angels. Then He will greet the people of paradise in the first level & thus, they would reply to Him with Salam.' Al-Qurazi said: 'And this is in the Quran: {And "Peace!" will be their greeting from the Merciful Lord.} (Ya-Sin : 58)' . 'So, He would say: Ask me, and

they would respond: 'What would we ask of you, O Lord?'. He would say: 'Nay, ask me'. They will say: 'We ask of You O Lord, Your Pleasure'. He would say: 'My Pleasure is that I have entered you into the abode of My Honor'. They will say: 'O Lord, then what shall we ask of you, for by Your Honor & Dignity & the elevation of Your Place. If you were to divide the provisions of the two mankind (humankind & Jinnkind) to us, we would have fed them, quenched them, clothed them & served them, and that would not have diminished a thing from us'. He said: 'Indeed I have more'." – Tafsir Ibn Wahb (nr. 187)

[Also reported by Al-Darimi in his Radd Ala Al-Jahmiyah p. 89, and Tafsir of that At-Tabari 19/468, Hajar print.]

The Name is for the Named

Of the matters the Jahmiyyah like to articulate about, are the names of Allah, and whether they're an extra quantity "added" to Allah. The saying of the Jahmiyyah is that Al-Ism Ghayr al-Musama (the names [of Allah] are not the named [Allah]). They say this in order to negate the Attributes of Allah. Whilst the Muslims believe that Al-Ism li Al-Musama (The name [of Allah] is for the named [Allah]) and they are included in Allah:

348 – أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ عَمْرَانَ , عَنْ أَبِي بَكْرٍ بْنِ دَاوُدَ السَّجِسْتَانِيِّ قَالَ: مَنْ زَعَمَ أَنَّ الْإِسْمَ غَيْرُ الْمُسَمَّى فَقَدْ زَعَمَ أَنَّ اللَّهَ غَيْرُ اللَّهِ , وَأَبْطَلَ فِي ذَلِكَ؛ لِأَنَّ الْإِسْمَ غَيْرُ الْمُسَمَّى فِي الْمَخْلُوقِينَ؛ لِأَنَّ الرَّجُلَ يُسَمَّى مَحْمُودًا وَهُوَ مَذْمُومٌ , وَيُسَمَّى قَاسِمًا وَلَمْ يَقْسِمِ شَيْئًا قَطُّ , وَإِنَّمَا اللَّهُ جَلَّ تَنَازُؤُهُ وَاسْمُهُ مِنْهُ وَلَا نَقُولُ: اسْمُهُ هُوَ , بَلْ نَقُولُ: اسْمُهُ مِنْهُ , فَإِنْ قَالَ قَائِلٌ: إِنَّ اسْمَهُ لَيْسَ مِنْهُ , فَإِنَّهُ قَالَ: إِنَّ اللَّهَ مَجْهُولٌ , -[238]- فَإِنْ قَالَ: إِنَّ لَهُ اسْمًا وَلَيْسَ بِهِ فَقَالَ: إِنَّ مَعَ اللَّهِ ثَانِيًا , شرح أصول اعتقاد أهل السنة والجماعة للالكائي

Al-Lalaka'I said in Sharh Al-Sunnah: "Ahmad bin Muhammad bin Imran informed us, from Abi Bakr bin Abi Dawud As-Sijistani – may Allah The Most High have mercy upon both of them – said: "Whoever alleges that the Name is other than the Named, then he has falsely alleged that Allah is other than Allah. Because the name [can only be] other than the named in the creation. Because a man will be called praiseworthy & he is blameworthy, and will be called Qasim (one who distributes) & he has never distributed anything. But rather, Allah Glorified be Thy mention & His Name is from Him. And we don't say His Name is Him, but rather we say His Name is from Him. So, if anybody were to say: Allah's Name is not from Him, then he [by necessity] said that Allah is unknown. Thus, if he says: He has a Name which is not Him, then he [by necessity] said: Verily, there is another with Allah..."

Thus, the conclusion from Abu Daw'ud's speech is that the Name is from Him, and the Name is for the Named.

The Hadith of Al-Nuzul (the Descending of Allah)

Narrated Abu Huraira:

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَبِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَنْتَزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْأَخِيرُ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ ".

Allah's Messenger (ﷺ) said, "Every night when it is the last third of the night, our Lord, the Superior, the Blessed, descends to the nearest heaven and says: 'Is there anyone to invoke Me that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone asking My forgiveness so that I may forgive him?'" [Sahih al-Bukhari #7494, Sahih Muslim #758]

That Al-Bukhari mentioned:

قال البخاري:
قال الفضيل بن عياض : إذا قال لك الجهمي أنا أكفر برب يزول عن مكانه، فقل : أنا أؤمن برب يفعل ما يشاء
خلق أفعال العباد للبخاري ص 33

Fudhayl bin Iyadh (d. 187H) said: If a Jahmi says to you "I disbelieve in a Lord who moves from His Place", then say to him: "I believe in a Lord who acts as He wishes". - Khalq af'al Al-ibaad of that Al-Bukhari p.33

Yahya bin Al-Umawi narrated to us saying, that my father narrated to us saying, that Muhammad bin Amru narrated to us, from Abi Salamah, from Ibn Abbas:

حدثنا يحيى بن الأموي، قال: ثنا أبي، قال: ثنا محمد بن عمرو، عن أبي سلمة، عن ابن عباس (ثُمَّ دَنَا فَتَدَلَّى) قال: دنا ربه فتدلى.

{Then he approached and descended.} (Al-Najm: 8). He said, "His Lord approached & descended." – Tafsir Al-Tabari (22/502), Shakir print.

Rabee narrated to us, that Ibn Wahb narrated to us, from Sulaiman bin Bilal, from Shareek bin Abi Nimr, who said:

حدثنا الربيع، قال: ثنا ابن وهب، عن سليمان بن بلال، عن شريك بن أبي نمر، قال: سمعت أنس بن مالك يحدثنا عن ليلة المسرى برسول الله صلى الله عليه وسلم "أنه عرج جبرائيل برسول الله صلى الله عليه وسلم إلى السماء السابعة، ثم علا به بما لا يعلمه إلا الله، حتى جاء سدرة المنتهى، ودنا الجبار رب العزة فتدلى حتى كان منه قاب قوسين أو أدنى، فأوحى الله إليه ما شاء، فأوحى الله إليه فيما أوحى خمسين صلاة على أمته كل يوم وليلة، وذكر الحديث"

Malik bin Anas narrated to us about the night journey of the Messenger of Allah (ﷺ) that Jibril ascended with the Messenger of Allah (ﷺ) to the seventh heaven, then he rose to that which none knows except Allah. Until he came to the Sidrat-ul-Muntaha (a special tree in the seventh heaven). And then The Lord of Honor, The Most Powerful approached & so he descended. Until he was at a distance of two bow lengths or nearer from him. Then, Allah revealed to him and from that which He revealed was [the performance of] 50 prayers upon his nation, every day & night." – Tafsir Al-Tabari (22/502), Shakir print.

That Ibn Khuzaymah said:

50 –... قَالَ أَبُو بَكْرٍ: فَأَمَّا قَوْلُهُ: جَلَّ وَعَلَا: {ثُمَّ دَنَا فَتَدَلَّى، فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى} [النجم: 9] ، فَقِي خَيْرَ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، بَيَانٌ وَوُضُوحٌ أَنَّ مَعْنَى قَوْلِهِ {دَنَا فَتَدَلَّى} [النجم: 8] إِنَّمَا دَنَا الْجَبَّارُ رَبُّ الْعِزَّةِ، لَا جِبْرِيلُ
كتاب التوحيد

“As regards to His saying, Glorified & Most High be He: {Then He approached and descended. And was at a distance of two bow lengths or less.} (Al-Najm: 8-9) Thus, in the Khabr (news) of Shareek bin Abdillāh bin Abi Nimr, from Anas bin Malik is a clarity & exemplification that His saying: {...He approached and descended.} [Al-Najm: 8]. ‘That it was verily only The Most Powerful who approached not Jibril’.” – Kitab Al-Tawhid of that Ibn Khuzaymah (nr. 50)

About Istiwaa

Allah ﷻ says:

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا

He who created the Heavens and the Earth and what is between them in six days and then Ascended over the Throne - the Most Merciful, so ask about Him one well informed. 25:59

And Allah ﷻ says:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Indeed, your Lord is Allah, who created the Heavens and the Earth in six days and then Ascended over the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds. 7:54

And Allah ﷻ says:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدِيرُ الْأُمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكَمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ

Lo! your Lord is Allah Who created the Heavens and the Earth in six Days, then He Ascended over the Throne, directing all things. There is no intercessor (with Him) save after His permission. That is Allah, your Lord, so worship Him. Then, will you not remember? 10:3

And Allah ﷻ says:

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ

It is Allah who created the Heavens and the Earth and whatever is between them in six days; then He Ascended over the Throne. You have not besides Him any protector or any intercessor; so, will you not be reminded? 32:4

And Allah ﷻ says:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ

The Most Merciful Ascended over the Throne. Ta-ha 20:5

And Allah ﷻ says:

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَخْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

It is He who created the Heavens and Earth in six days and then Ascended over the Throne. He knows what penetrates into the Earth and what emerges from it and what descends from the Heaven and what ascends therein; and He is with you wherever you are. And Allah, of what you do, is Seeing. 57:4

And Allah ﷻ says:

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

It is Allah who erected the Heavens without pillars that you [can] see; then He ascended over the Throne and made subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain. 13:2

Ja'far Ibn Abdullah said:

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُسْلِمٍ الْعَقِيلِيُّ، ثَنَا الْقَاضِي أَبُو أُمَيَّةَ الْعَلَابِيُّ، ثَنَا سَلَمَةُ بْنُ شَبِيبٍ، ثَنَا مَهْدِيُّ بْنُ جَعْفَرٍ، ثَنَا جَعْفَرُ بْنُ عَبْدِ اللَّهِ، قَالَ: كُنَّا عِنْدَ مَالِكِ بْنِ أَنَسٍ فَجَاءَهُ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى كَيْفَ اسْتَوَى - [326]، فَمَا وَجَدَ مَالِكٌ مِنْ شَيْءٍ مَا وَجَدَ مِنْ مَسْأَلَتِهِ فَنَظَرَ إِلَى الْأَرْضِ وَجَعَلَ يَنْكُثُ بِغُودٍ فِي يَدِهِ حَتَّى عَلَاهُ الرَّحْضَاءُ - يَعْنِي الْعَرْقَ - ثُمَّ رَفَعَ رَأْسَهُ وَرَمَى بِالْغُودِ وَقَالَ: § الْكَيْفُ مِنْهُ غَيْرُ مَعْقُولٍ، وَالْإِسْتِوَاءُ مِنْهُ غَيْرُ مَجْهُولٍ، وَالْإِيمَانُ بِهِ وَاجِبٌ، وَالسُّؤَالُ عَنْهُ بِدْعَةٌ، وَأَظُنُّكَ صَاحِبَ بِدْعَةٍ وَأَمَرَ بِهِ فَأَخْرَجَ حَلِيَةَ الْأَوْلِيَاءِ لِأَبُو نَعِيمٍ 6/325

"We were with Malik bin Anas, so a man came, and said: 'O Abu Abdillah: {The Most Merciful has Ascended over the Throne.} [Ta-Ha: 5] How has He Ascended?' So, anger came over Malik, such that no affair like this had ever caused to come over him. So he looked towards the Earth and scratched with his cane in his hand, until he raised his hand and wiped the sweat from his forehead, tossed the cane aside, and said: 'The Kayf (modality) of it cannot be comprehended by the intellect, and Al-Istiwa (the ascending) is not unknown, and having faith in it is obligatory, and the question concerning it is an innovation'. And I think that you are a person of innovation, and he commanded him to leave." – Hilyat Al-Awliya 6/325 of that Abu Naeem

The 'Arsh (Throne) and the Kursi (Footstool):

Anas b. Malik reported Allah's Messenger (ﷺ) as saying:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّزَّازِيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ الْخَفَّافُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَجَنَّا زُتُهُ مَوْضُوعَةٌ - يَعْنِي سَعْدًا - " اهْتَرَّ لَهَا عَرْشُ الرَّحْمَنِ " .

That his bier (that of Sa'd) was placed (before them) and the Throne of the Most Merciful shook. [Sahih Muslim #2467]

Abu Musa al-Ash'ari (may Allah be pleased with him) said:

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عَزْرَانَ قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنِي - [436] - أَبِي، حَدَّثَنَا مُحَمَّدُ بْنُ جُعَادَةَ، عَنْ سَلَمَةَ بْنِ كَهْلِيلٍ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، - [437] - قَالَ: " § الْكُرْسِيُّ مَوْضِعُ الْقَدَمَيْنِ، وَلَهُ أَطْيَبُ " كَأَطْيَبِ الرَّحْلِ

The Kursiy is the place for the two feet, and it creaks as a saddle creaks. Narrated by 'Abdullah ibn al-Imam Ahmad in as-Sunnah 1022; Ibn Abi Shaybah in al-'Arsh, 60; and by that Ibn Jareer, that al-Bayhaqi and others.

Narrated Abu Huraira:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي ".

Allah's Messenger (ﷺ) said, "When Allah completed the creation, He wrote in His Book which is with Him on His Throne, "My Mercy overcomes My Anger." [Sahih al-Bukhari #3194]

Narrated Abu Dharr:

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَوْلِهِ (وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا) قَالَ " مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ ".

I asked the Prophet (ﷺ) regarding the Verse: - 'And the sun runs on its fixed course for a term decreed for it.' (36:28) He said, "Its fixed course is underneath Allah's Throne." [Sahih al-Bukhari #7433]

Narrated Masruq:

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّهُ سُئِلَ عَنْ قَوْلِهِ : (وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ) فَقَالَ أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذَلِكَ فَأَخْبَرَنَا أَنَّ أَرْوَاحَهُمْ فِي طَيْرٍ خَضِرٍ تَسْرُحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ وَتَأْوِي إِلَى قَنَادِيلٍ مُعَلَّقَةٍ بِالْعَرْشِ فَاطْلَعَ إِلَيْهِمْ رَبُّكَ أَطْلَاعَةً فَقَالَ هَلْ تَسْتَرْيِدُونَ شَيْئًا فَأَرْيِدُكُمْ قَالُوا رَبَّنَا وَمَا تَسْتَرْيِدُ وَنَحْنُ فِي الْجَنَّةِ نَسْرُحُ حَيْثُ شِئْنَا ثُمَّ أَطْلَعَ إِلَيْهِمُ الثَّانِيَةَ فَقَالَ هَلْ تَسْتَرْيِدُونَ شَيْئًا فَأَرْيِدُكُمْ فَلَمَّا رَأَوْا أَنَّهُمْ لَمْ يَتْرَكُوا قَالُوا تُعِيدُ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نَرْجِعَ إِلَى الدُّنْيَا فَنُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

from 'Abdullah that he was asked about Allah's saying: Think not of those who are killed in the way of Allah as dead. Nay they are alive, with their Lord (3:169). So, he said: "As for us, we asked about that, and we were informed that their souls are in green birds wandering in Paradise wherever they wish, returning to lamps hanging from the Throne. Your Lord looks at them and says: 'Do you want anything more that We may grant you ore?' They say: 'Our Lord! What more could we have when we are in Paradise wandering wherever we want' Then He looks at them a second time and says: "Do you want anything more that We may grant you more?' When they realize that they will not be left alone with that, they say: 'Return our souls to our bodies, so that we may return to the world to be killed in Your cause another time'." [Jami' At-Tirmidhi] 3011

Narrated Abu Sa'id Al-Khudri:

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ بَحْيٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " النَّاسُ يَصْنَعُونَ يَوْمَ الْقِيَامَةِ فَإِذَا أَنَا بِمُوسَى أَخَذَ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ ". وَقَالَ الْمَاجِشُونُ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " فَأَكُونُ أَوَّلَ مَنْ يُبْعَثُ فَإِذَا مُوسَى أَخَذَ بِالْعَرْشِ ".

The Prophet (ﷺ) said, "The people will fall unconscious on the Day of Resurrection, then suddenly I will see Moses holding one of the pillars of the Throne." Abu Huraira said: The Prophet (ﷺ) said, "I will be the first person to be resurrected and will see Moses holding onto the Throne." [Sahih al-Bukhari #7427, #7428]

Narrated Ibn `Abbas:

حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو بِهِمْ عِنْدَ الْكَرْبِ " لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْعَرْشِ الْكَرِيمِ " .

Allah's Messenger (ﷺ) used to say at the time of difficulty, "None has the right to be worshipped but Allah, the Majestic, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Tremendous Throne. None has the right to be worshipped but Allah, the Lord of the Heavens and the Lord of the Honorable Throne. - Sahih al-Bukhari 7431

Narrated 'Abu Huraira:

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَدُ اللَّهِ مَلَأَى لَا يَغِيظُهَا نَفَقَةٌ، سَحَاءُ اللَّيْلِ وَالنَّهَارِ - وَقَالَ - أَرَأَيْتُمْ مَا أَنْفَقَ مِنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغِيظْ مَا فِي يَدِهِ - وَقَالَ - عَرْشُهُ عَلَى الْمَاءِ وَيَبِيدُ الْآخَرَى الْمِيزَانَ يَخْفِضُ وَيَرْفَعُ " .
صحيح البخاري 7411

The Prophet (ﷺ) said, "The Right (Hand) of Allah Is full, and (Its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Mizan (balance), and He raises some people and brings others down." Sahih al-Bukhari 7411

Dhikr (supplication) mentioning the Throne:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعَمْرُو النَّاقِذُ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالُوا حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى آلِ طَلْحَةَ عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ وَهِيَ فِي مَسْجِدِهَا ثُمَّ رَجَعَ بَعْدَ أَنْ أَصْحَى وَهِيَ جَالِسَةٌ فَقَالَ " مَا زِلْتُ عَلَى الْحَالِ الَّتِي فَارَقْتُكَ عَلَيْهَا " . قَالَتْ نَعَمْ . قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَقَدْ قُلْتُ بِعَذَابِكَ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ لَوْ وَزَنْتَ بِمَا قُلْتُ مِنْذُ الْيَوْمِ لَوَزَنْتَهُنَّ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ " .
صحيح مسلم

Juwairiyah (radhi Allahu anha) reported that one day the Prophet, (ﷺ) , left her apartment in the morning as she was busy observing her dawn prayer in her place of worship. He came back in the forenoon and she was still sitting there. The Prophet (ﷺ) , said to her, "You have been in the same place since I left you?" She said, "Yes." Thereupon the Prophet (ﷺ), said, "I recited four words three times after I left you and if these were to be weighed against what you have recited since morning these would outweigh them, and these words are:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ ، وَرِضَا نَفْسِهِ ، وَزِنَةَ عَرْشِهِ ، وَمِدَادَ كَلِمَاتِهِ

Glory is to Allah and praise is to Him, by the multitude of his creation, by His Pleasure, by the weight of His Throne, and by the extent of His Words (Recite 3 times in Arabic) - Sahih Muslim 2726 a

Allah ﷻ says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the Heavens and whatever is on the Earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He Wills. His Kursi extends over the Heavens and the Earth, and their preservation tires Him not. And He is The Most High, the Most Great. [Al-Baqarah: 255] (Ayat Al-Kursi)

Al-Imam Ibn Abi Zamanin al-Maliki (d. 299H), the noble Tafsir scholar and Shaykh of Qurtubah (Cordoba) of his time, said:

“And from the statement of Ahlul Sunnah is that the Kursi is in front of the Arsh (the Throne), and that it is the place of the Two Feets (of Allah).” [Usool as-Sunnah of Ibn Abi Zamanin, Chapter regarding belief in the Kursi]

روى ابن أبي شيبة في كتاب "صفة العرش" والحاكم في "مستدرکه" وقال: إنه على شرط الشيخين ولم يخرجاه عن سعيد بن جبیر عن ابن عباس في قوله تعالى: {وسع كرسيه السموات والأرض} أنه قال: "الكرسي موضع القدمين، والعرش لا يقدر قدره إلا الله تعالى".

This is of course based on the well-known narration from Ibn ‘Abbas who explained the Kursi as: "The place of the Two Feets of Al-Rahman":

“Ibn Abi Shaybah narrated in his Kitab Sifat Al-‘Arsh and Al-Hakim in his Mustadrak who said: "It complies with the condition of the two “Shaykhs” (Al-Bukhari & Muslim) but they did not mention it", from Sa‘id ibn Jubayr from Ibn ‘Abbas about His The Most High's Statement:

وسع كرسيه السموات والأرض

"His Kursi extends over the heavens and the Earth." [Al-Baqarah]

...that he (Ibn ‘Abbas) said: "Al-Kursi is the place of the Two Feet (of Allah) and no one can comprehend the vastness of the Throne except Allah.” - Al-Arsh of Ibn Abi Shayba 61 and Naqd Al-Darimi and Al-Sunnah of Abdullah bin Ahmad

So, Allah sits on His Throne and His Two Feets are on Al-Kursi, which is the place of His Glorified by His Two Feets in a way that Befits Him, and that does not resemble that of His creation. This is the ‘Aqidah of the Salaf: affirming, believing in the meaning, not speaking about 'how', nor likening it with something, and staying far away from the distortion and scholasticism (‘Ilm Al-Kalam) of the Jahmiyyah and their grandsons the Ashairrah!

Statements of the Salaf regarding 'Uluw & Istiwa

From Abu Hurairah (radiyAllahu anhu) that the Prophet (ﷺ), said:

حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، حَدَّثَنَا فُلَيْحٌ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ جَاهِدَ فِي سَبِيلِ اللَّهِ، أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا ". فَقَالُوا يَا رَسُولَ اللَّهِ أَفَلَا تُبَشِّرُ النَّاسَ. قَالَ " إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفَرْدَوْسَ، فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ، أَرَأَيْتُمْ عَرْشَ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ ". قَالَ مُحَمَّدُ بْنُ فُلَيْحٍ عَنْ أَبِيهِ " وَفَوْقَهُ عَرْشُ الرَّحْمَنِ ".

صحيح البخاري 2790

وله باب في آخر كتاب بصحيحه بعنوان: (22)باب: {وَكَانَ عَرْشُهُ عَلَى الْمَاءِ}، {وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ} قَالَ أَبُو الْعَالِيَةِ: {اسْتَوَى إِلَى السَّمَاءِ} اِرْتَفَعَ، {فَسَوَّاهُنَّ} خَلَقَهُنَّ وَوَقَالَ مُجَاهِدٌ: {اسْتَوَى} عَلَا عَلَى الْعَرْشِ.

"Whoever believes in Allah and His Messenger, establishes the prayer and fasts the month of Ramadan will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's cause or remains in the land where he is born." The people said, "O Allah's Messenger! Shall we inform the people with this good news?" He said, "Paradise has one-hundred levels which Allah has reserved for the Mujahideen (pl. of Mujahid) who fight in His cause, and the distance between each of two levels is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), ask for Al-Firdaus which is the middle-most and highest part of Paradise. Above it is the Throne of Al-Rahman, and from it originate the rivers of Paradise. [Sahih Al-Bukhari 2790]. That Al-Bukhari entitled a chapter towards the end of his Sahih as: 'Chapter: His, the Mighty and Majestic's saying, {And His Throne was over the water}, and He is the Lord of the Mighty Throne... And Mujahid said, 'Istiwa, meaning 'Alaa, ascended over the Throne'.

The Hadith of Aisha that Ibn Abbas came to her whilst she was dying, so he said to her:

84 — حَدَّثَنَا الثُّعْلُبِيُّ، ثنا زُهَيْرُ بْنُ مُعَاوِيَةَ، ثنا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، أَنَّهُ حَدَّثَهُ دَكْوَانُ، حَاجِبُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا دَخَلَ عَلَى عَائِشَةَ وَهِيَ تَمُوتُ، فَقَالَ لَهَا: «سَكُنْتُ أَحَبَّ نِسَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ إِلَّا طَيِّبًا، وَأَنْزَلَ اللَّهُ بِرَأْيِكَ مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ الرَّدَى عَلَى الْجَهْمِيَةِ لِلدَّارِمِيِّ

You were the most beloved of women to the Messenger of Allah and he would not love except that which was Tayyib (good) and Allah sent down the declaration of your innocence from above the seven Heavens. Uthman Al-Darami brought this in "ar-Radd 'alaa al-Maresee" (1/521) and in "ar-Radd 'Alaa al-Jahmiyyah" (nr. 84) and its isnaad is Sahih upon the conditions of Muslim.

From Masruq (d. 62H), that whenever he mentioned Aisha & narrated from her, he would say:

5411 — حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي حَبِيْمَةَ قَالَ: نَا سَهْلُ بْنُ مُحَمَّدٍ أَبُو حَاتِمٍ السَّجِسْتَانِيُّ قَالَ: نَا أَبُو جَابِرٍ مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ قَالَ: نَا الْحَسَنُ بْنُ [314]- أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ مَسْرُوقٍ، أَنَّهُ كَانَ «إِذَا ذَكَرَ عَائِشَةَ، وَحَدَّثَ عَنْهَا قَالَ: حَدَّثَنِي الْبَرَيْثَةُ، الْمُبَرَّأَةُ مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ بِنْتُ الصِّدِّيقِ، حَبِيبَةُ حَبِيبِ اللَّهِ» المعجم الوسط للطبراني

As-Siddeeqah [Aisha] Bint as-Siddeeq [Abu Bakr] narrated to me, the beloved [Aisha] of the beloved [the Prophet ﷺ] of Allah, the one who was declared innocent from above the seven Heavens, the daughter of

Al-Siddeeq, the beloved one of Allah's beloved'. Its Isnaad is Sahih. Source: "Al-Mu'jam Al-Awsat" of Al-Tabarani, (5411)

The Hadith of Abu Sa'eed [Al-Khudri], who said: The Messenger of Allah (ﷺ) said:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَّاحِدِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي نُعْمٍ قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْيَمَنِ بِذَهَبَةٍ فِي أُدِيمٍ مَقْرُوظٍ لَمْ تُحْصَلْ مِنْ ثُرَابِهَا – قَالَ – فَفَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ بَيْنَ عُنَيْنَةَ بْنِ حِصْنٍ وَالْأَفْرَعِ بْنِ حَابِسٍ وَرَبِيدِ الْخَيْلِ وَالرَّابِعِ إِمَّا عَلْقَمَةَ بْنُ غُلَاثَةَ وَإِمَّا عَامِرُ بْنُ الطُّفَيْلِ فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ كُنَّا نَحْنُ أَحَقُّ بِهَذَا مِنْ هَؤُلَاءِ – قَالَ – فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَقَالَ " أَلَا تَأْمَنُونِي وَأَنَا أَمِينٌ مَنْ فِي السَّمَاءِ يَأْتِينِي خَيْرُ السَّمَاءِ " صَبَاحًا وَمَسَاءً
صحيح مسلم

Do you not trust me whereas I am the trustworthy one of He who is above the Heaven? The Khabar (news) [from] the heaven comes to me morning and evening. Agreed upon - Al-Bukhari and Muslim [1061])

Narrated Anas:

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي زَيْنَبِ بِنْتِ جَحْشٍ : (فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا) قَالَ فَكَانَتْ تَفْتَحُ عَلَيَّ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَقُولُ زَوَّجَكُنْ أَهْلَكُنْ وَزَوَّجَنِي اللَّهُ مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ
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"When this Ayah was revealed about Zainab bint Jahsh: {So when Zaid had completed his aim with her, We gave her to you in marriage} [33:37] – He said: "She used to boast to the wives of the Prophet (ﷺ): 'Your families married you (to him) while Allah married me (to him) from above the Seven Heavens.' Abu Isa (i.e Al-Tirmidhi) said this Hadith is Hasan Sahih. - Jami Al-Tirmidhi (3213)

Al-Hasan bin Uthman informed us, saying: Alee bin Muhammad bin az-Zubayr informed us, saying: Ibrahim bin Abil-Anbas narrated to us, saying: Ya'laa bin Ubayd narrated to us from Sufyan, from Abu Hashim from Mujahid who said: It was said to Ibn Abbas,

660 – أَخْبَرَنَا الْحَسَنُ بْنُ عُثْمَانَ، قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ الزُّبَيْرِ، قَالَ: ثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَنْبَسِ، قَالَ: ثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ مُجَاهِدٍ قَالَ: قِيلَ لِأَبْنِ عَبَّاسٍ: إِنَّ نَاسًا يَقُولُونَ بِالْقَدَرِ ، فَقَالَ: «يَكْذِبُونَ بِالْكِتَابِ ، لَئِنْ أَخَذْتُ بِشَعْرِ أَحَدِهِمْ لَأَنْصُوهُ ، إِنَّ اللَّهَ عَزَّ وَجَلَّ كَانَ عَلَى عَرْشِهِ قَبْلَ أَنْ يَخْلُقَ شَيْئًا ، فَخَلَقَ الْخَلْقَ ، فَكَتَبَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ ، فَإِنَّمَا يَجْرِي النَّاسُ عَلَى أَمْرِ قَدَرٍ مِنْهُ»

"There are some people who speak with [the rejection] of Al-Qadr!". So, he said: They reject the Book. If I was to grab the hair of one of them, I would have taken them by the forelock. Indeed, Allah the Mighty and Majestic was above His Throne before He created anything, then He created the creation. So, He wrote whatever would happen until the Day of Judgement and indeed the people proceed upon an affair that has already been concluded. Source: Sharh Usool il-I'tiqaad Ahl Al-Sunnah wal-Jama'ah of al-Laalikaa'ee (660).

From Ka'b Al-Ahbar (d. 32H) who said:

137 – حَدَّثَنَا أَحْمَدُ بْنُ سَلْمَانَ، قَالَ: ثنا أَبُو إِسْمَاعِيلَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ التَّزَمِيذِيُّ قَالَ: ثنا نَعِيمُ بْنُ حَمَّادٍ، قَالَ: ثنا أَبُو صَفْوَانَ الْأُمَوِيُّ، عَنْ يُونُسَ بْنِ يَزِيدٍ، -[186]- عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ كَعْبِ الْأَحْبَارِ، قَالَ: قَالَ اللَّهُ تَعَالَى فِي التَّوْرَةِ: ﴿أَنَا اللَّهُ فَوْقَ عِبَادِي، وَعَرْشِي فَوْقَ جَمِيعِ خَلْقِي، وَأَنَا عَلَى عَرْشِي عَلَيْهِ أَدْبَرُ أُمُورَ عِبَادِي لَا يَخْفَى عَلَيَّ شَيْءٌ مِنْ أَمْرِ عِبَادِي فِي سَمَائِي وَلَا فِي أَرْضِي...﴾ الإبانة الكبرى لابن بطة

"Allah, the Mighty and Majestic said in the Torah: 'I am Allah, above My servants and My Throne is above all of My creation, and I am above My Throne, I regulate the affairs of My servants. Nothing in the Heavens or in the Earth is hidden from Me..'" It is reported by the Thiqaat (trustworthy narrators). Source: "Al-Ibanah Al-Kubrah" of Ibn Battah, (137)

[Note]: Ka'b al-Ahbar was an ex-Jewish Scholar from Yemen who accepted Islam in the time of Abu Bakr (radiAllahu anhu), and he came to Medina during the reign of Umar (radiAllahu anhu).

137 – حَدَّثَنَا أَحْمَدُ بْنُ سَلْمَانَ، قَالَ: ثنا أَبُو إِسْمَاعِيلَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ التَّزَمِيذِيُّ قَالَ: ثنا نَعِيمُ بْنُ حَمَّادٍ، قَالَ: ثنا أَبُو صَفْوَانَ الْأُمَوِيُّ، عَنْ يُونُسَ بْنِ يَزِيدٍ، -[186]- عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ كَعْبِ الْأَحْبَارِ، قَالَ: قَالَ اللَّهُ تَعَالَى فِي التَّوْرَةِ: ﴿أَنَا اللَّهُ فَوْقَ عِبَادِي، وَعَرْشِي فَوْقَ جَمِيعِ خَلْقِي، وَأَنَا عَلَى عَرْشِي عَلَيْهِ أَدْبَرُ أُمُورَ عِبَادِي لَا يَخْفَى عَلَيَّ شَيْءٌ﴾ الإبانة الكبرى لابن بطة

And Abdillah bin Ahmad brings in his "Kitab Al-Sunnah" (nr. 41), as does Abu Bakr Al-Khallal in his "Kitab Al-Sunnah" (nr. 1695):

41 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ، وَعَلِيُّ بْنُ مُسْلِمٍ الطُّوسِيُّ، قَالَا: حَدَّثَنَا سُلَيْمَانُ -[118]- بْنُ حَرْبٍ، قَالَ: سَمِعْتُ حَمَّادَ بْنَ زَيْدٍ: «وَذِكْرٌ، هُوَ لَاءُ الْجَهْمِيَّةِ، قَالَ: «إِنَّمَا يُخَاوِلُونَ أَنْ يَقُولُوا لَيْسَ فِي السَّمَاءِ شَيْءٌ» كتاب السنة لعبد الله بن أحمد وأخرجه الخلال في كتاب اسنة الرقم 1965

From Al-Abbas bin Fudayl al-Asfaatee from Sulayman bin Harb who said: I heard Hammad bin Zayd (b. 98H, d. 179H) (saying): the Jahmiyyah were mentioned, so he said: "They want to say there is nothing above the Heaven". And this isnaad is like the sun in its clarity and like a pillar in its affirmation from the head and scholar of the people of Basrah (i.e. Hammad bin Zayd).

'Abdur-Rahman bin Muhammad bin Habib bin Abi Habib on the authority of his father, on the authority of his grandfather [who] said:

عَنْ جَدِّهِ 1 حَبِيبِ بْنِ أَبِي حَبِيبٍ 2 قَالَ: خَطَبَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْقَسْرِيُّ 3 بِوَاسِطٍ 4 يَوْمَ أَضْحَى 5 فَقَالَ: أَيُّهَا النَّاسُ، ارْجِعُوا فَضَحُّوا، تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكُمْ. فَإِنِّي مُضَحِّجٌ بِالْجَعْدِ بْنِ دِرْهَمٍ 6 إِنَّهُ زَعَمَ أَنَّ اللَّهَ لَمْ يَتَّخِذْ إِبْرَاهِيمَ 7 خَلِيلًا، وَلَمْ يُكَلِّمْ مُوسَى 8 تَكْلِيمًا. سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُ 9 الْجَعْدُ بْنُ دِرْهَمٍ غُلُؤًا كَبِيرًا. ثُمَّ نَزَلَ إِلَيْهِ فَدَبَّحَهُ 10
نقض الدارمي 1/581

I witnessed Khalid bin 'Abdullah Al-Qasri (d. 120H) - and he addressed them at Wasit - "O People, make sacrifice, may Allah accept it from you. Verily I am sacrificing Al-Ja'd bin Dirham, for indeed he claims that Allah did not take Ibrahim as a Khalil (close friend), and [that] He did not speak to Musa. Most Perfect is He and Exalted is He from what Al-Ja'd says." Then he descended and slaughtered him. Source: Naqad Ad-Darami 1/581

I say: And the Jahmiyyah and Asharis speak with this, and they distort the text of the revelation regarding that, and they claim that the Lord is purified from that [i.e. From having spoken to Moses and taken Ibrahim as a Khalil].

It has reached us that he [Al-Asma'ee, the Sunni orthodox linguist (d. 216H)] said:

41- الأصمعي، عالم وقته

189- بلغنا عنه أنه قال: قدمت امرأة جهم، فقال رجل عندها، الله على عرشه، فقالت: محدود على محدود. قال الأصمعي هي كافرة بهذه المقالة.

The wife of Jahm [bin Safwan] came and a man said in her presence, "Allah is above His Throne", so she said, "One mahdoud (confined, limited, bounded thing) upon another mahdoud." Al-Asma'ee said, "She is a disbeliever by this statement (of hers)". Source: "Mukhtasar al-Uluww" (p. 170-1).

Ibn Abi Haatim ar-Raazee (d. 327H) narrated in his "Tafsir":

10698 — حَدَّثَنَا حَجَّاجُ بْنُ حَمْرَةَ، ثنا شَبَابَةُ، ثنا وَرْقَاءُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ فِي قَوْلِهِ: {وَكَانَ عَرْشُهُ عَلَى الْمَاءِ} [هود: 7] «قَبْلَ أَنْ يَخْلُقَ شَيْئًا»
تفسير ابن أبي حاتم

(10698) from Hujaaj bin Hamza from Shababah, from Waraqah, from Ibn Abi Najeel, from Mujahid (Rahimahullah) [that he] said: "His Throne was above the water before He created the creation".

Al-Aajurri (d. 320H) [Rahimahullah] said:

676 — وَأَخْبَرَنَا الْفَرَّايِيُّ قَالَ: نَا دَاوُدُ بْنُ مَخْرَاقٍ الْفَرَّايِيُّ قَالَ: نَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذُنُبٍ، عَنْ إِسْحَاقَ بْنِ يَزِيدَ الْهَدَلِيِّ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ [1101]- غُنْبَةَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِذَا رَكَعَ أَحَدُكُمْ فَلْيَقُلْ فِي رُكُوعِهِ: سُبْحَانَ رَبِّيَ الْعَظِيمِ ثَلَاثًا، فَإِذَا فَعَلَ ذَلِكَ فَقَدْ تَمَّ رُكُوعُهُ وَذَلِكَ أَذْنَاهُ، وَإِذَا سَجَدَ فَلْيَقُلْ: سُبْحَانَ رَبِّيَ الْأَعْلَى، ثَلَاثًا، فَإِذَا فَعَلَ ذَلِكَ، فَقَدْ تَمَّ سَجُودُهُ، وَذَلِكَ أَذْنَاهُ " قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ رَحِمَهُ اللَّهُ: وَمِمَّا يَخْتَجُّ بِهِ الْخُلُويَّةُ مِمَّا يُلَيِّسُونَ بِهِ عَلَى مَنْ لَا عِلْمَ مَعَهُ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ: {هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ} [الحديد: 3] وَقَدْ فَسَّرَ أَهْلُ الْعِلْمِ [1102]- هَذِهِ الْآيَةَ: هُوَ الْأَوَّلُ: قَبْلَ كُلِّ شَيْءٍ مِنْ حَيَاةٍ وَمَوْتٍ، وَالْآخِرُ: بَعْدَ كُلِّ شَيْءٍ، وَهُوَ الظَّاهِرُ: قَوْقُ كُلِّ شَيْءٍ يَعْني مَا فِي السَّمَاوَاتِ، وَهُوَ الْبَاطِنُ: دُونَ كُلِّ شَيْءٍ يَعْلَمُ مَا تَحْتَ الْأَرْضِينَ، وَذَلِكَ عَلَى هَذَا آخِرُ الْآيَةِ {وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ} [الحديد: 3] كَذَا فَسَّرَهُ مُقَاتِلُ بْنُ حَيَّانٍ وَمُقَاتِلُ بْنُ سُلَيْمَانَ وَتُبْتُ ذَلِكَ السُّنَّةُ الشَّرِيعَةَ لِلْأَجْرِيِّ

"From that which the Hulooliyah (those who believe in incarnation) evidence to confuse those who possess no knowledge, is The Most High's saying, 'He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing'. And the people of knowledge have interpreted this verse as: That He is the First, before everything of life & death and He is the Last, after everything, after the creation and the Ascendant [Adh-Dhaahir], above everything, meaning that which is above the Heavens and the Intimate [Al-Baatin], closest to everything, He knows what is below the Earths and this has been alluded to at the end of the verse: "And He is, of all things, Knowing" [Al-Hadid : 6]. As such did Muqatil bin Hayyan & Muqatil bin Suleiman interpret it & the Sunnah attests to this. Source: "Al-Shariah" of Al-Aajurri (676).

Abdullah bin Ahmad bin Hanbal (d. 290H) narrated in the book of his "Al-Sunnah":

592 — حَدَّثَنِي أَبِي، نَا نُوحُ بْنُ مَيْمُونٍ، قَالَ: سَمِعْتُ بُكَيْرَ بْنَ مَعْرُوفٍ أَبَا مُعَاذٍ، قَاضِي نَيْسَابُورَ عَنْ مُقَاتِلِ بْنِ حَيَّانٍ، عَنِ الصَّحَّاحِ: " فِي قَوْلِهِ عَزَّ وَجَلَّ {مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ} [المجادلة: 7] قَالَ: «هُوَ عَلَى الْعَرْشِ وَعِلْمُهُ مَعَهُمْ»
السنة لعبد الله بن أحمد

(592) From his father, from Nuh bin Maimun from Bukayr bin Ma'roof from Muqatil bin Hayyan, regarding His, The Most High's, saying, {There is no secret gathering of three except that He is the fourth...}, that he said: He is above His Throne and His knowledge is with them. [Also reported by Abu Dawud in His "Masaa'il" from Imam Ahmad, and also by al-Laalikaa'ee and Al-Aajurree.]

Abu Amr Abdur-Rahman bin Amr al-Awzaa'ee, The Scholar of ash-Shaam in his time (d. 157H) said:

865 – أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، قَالَ: أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيٍّ الْجَوْهَرِيُّ بِبَعْدَادَ، ثنا إِبْرَاهِيمُ بْنُ الْهَيْثَمِ، ثنا مُحَمَّدُ بْنُ كَثِيرٍ الْمُصَنِّبِيُّ، قَالَ: سَمِعْتُ الْأَوْزَاعِيَّ، يَقُولُ: كُنَّا وَالتَّابِعُونَ مُتَوَافِرُونَ نَقُولُ: إِنَّ اللَّهَ تَعَالَى ذِكْرُهُ فَوْقَ عَرْشِهِ، وَنُؤْمِنُ بِمَا وَرَدَتْ السُّنَّةُ بِهِ مِنْ صِفَاتِهِ جَلٍّ وَعَلا
كتاب الأسماء والصفات لذلك البيهقي

We - whilst the Taabi'oon (Successors) were widespread - used to say, "Indeed, Allah the Mighty and Majestic, is above His Throne, and we believe in whatever has been mentioned in the Sunnah of His Attributes. - That al-Bayhaqi related it in his book, "al-Asmaa was-Sifaat" (864).

And that ath-Tha'labee, mentioned in his Tafsir (4/239):

وروى محمد بن شعيب بن شابور عن أبيه أن رجلا سأل [الأوزاعي] في قوله تعالى الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى فقال: هو على العرش كما وصف نفسه، وإنني لأراك رجلا ضالا.
تفسير ذاك الثعلبي

183 – حَدَّثَنَا الْقَافِلَانِيُّ، قَالَ: ثنا مُحَمَّدُ بْنُ إِسْحَاقَ، قَالَ: ثنا الْهَيْثَمُ بْنُ خَارِجَةَ، قَالَ: ثنا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: سَأَلْتُ الْأَوْزَاعِيَّ، وَالتَّوْرِيَّ، وَمَالِكَ بْنَ أَنَسٍ، وَاللَّيْثَ بْنَ -[242]- سَعْدٍ عَنِ الْأَحَادِيثِ الَّتِي، فِي الصِّفَاتِ وَكُلُّهُمْ قَالَ: § «أَمَرُوهَا كَمَا جَاءَتْ بِلا تَفْسِيرٍ»
الإبانة الكبرى

127 – حَدَّثَنَا الْفَرِيزَانِيُّ قَالَ: حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَرْزُوقٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: سَمِعْتُ الْأَوْزَاعِيَّ يَقُولُ: § عَلَيْكَ بِأَثَرِ مَنْ سَلَفَ، وَإِنْ رَفَضَكَ النَّاسُ، وَإِيَّاكَ وَأَزَاءَ الرِّجَالِ، وَإِنْ زَخَرَفُوا لَكَ بِالْقَوْلِ
كتاب الشريعة للأجري

[Al-Awzaa'ee] was asked regarding His, The Most High's saying: {Then He ascended over the Throne}, so he said: "He is over His Throne, just as He described Himself & I consider you a misguided man." And al-Walid bin Muslim said: I asked al-Awzaa'ee, Al-Thawri, Malik bin Anas & Al-Layth bin Sa'd about the Ahadith of the Attributes and he said: "Pass them on just as they have come", Source: "Al-Ibanah Al-Kubrah" of Ibn Battah (nr. 183). And also, from the speech of this Imam [is]: Upon you is [to follow] the tracks of those (Salaf) who have preceded, even if the people reject you, and beware of the opinions of men even if they beautify it for you with speech. Source: "Al-Shariah" of Al-Aajurri (nr. 127).

Malik bin Anas (d. 179H) said:

213 - ... وَقَالَ مَالِكٌ: «اللَّهُ فِي السَّمَاءِ وَعِلْمُهُ فِي كُلِّ مَكَانٍ لَا يَخْلُو مِنْ عِلْمِهِ مَكَانٌ»
كتاب السنة لعبد الله بن حنبل

"Allah is above the heavens and His knowledge is everywhere, nothing escapes from it." [Reference: "Al-Sunnah" of Abdillahi bin Hanbal (213)]

And he said:

3346 – مَالِكُ؛ أَنَّهُ بَلَغَهُ أَنَّهُ كَانَ يُقَالُ: ...لَيْسَ وَرَاءَ اللَّهِ مَرْمَى.
موطأ مالك ت الأعظمي

Malik said It reached me that it was said: (mentions a Dua) ... “There is no objective Higher than Allah.” – Muwatta Malik (nr. 3346) Al-Adhami print

Sulaiman bin Harb (d. 224H) said:

41 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ، وَعَلِيُّ بْنُ مُسْلِمٍ الطُّوسِيُّ، قَالَا: حَدَّثَنَا سُلَيْمَانُ –[118]- بَنْ حَرْبٍ، قَالَ: سَمِعْتُ حَمَادَ بْنَ زَيْدٍ: " وَذِكْرَ، هَؤُلَاءِ الْجَهْمِيَّةِ، قَالَ: «إِنَّمَا يُخَالَوْنَ أَنْ يَقُولُوا لَيْسَ فِي السَّمَاءِ شَيْءٌ»
السنة لعبد الله بن حنبل

I heard Hammad bin Zayd (d. 179H) & he mentioned those Jahmiyyah, saying: They are only attempting to say, "There is nothing above the Heavens." Source: “Al-Sunnah” of Abdillah bin Hanbal (41)

Abbad bin al-Awwam (d. 185H) said:

65 – حَدَّثَنِي زَيْدُ بْنُ أَبِي دَلْوَيْهِ، سَمِعْتُ بِحْيَةَ بْنَ إِسْمَاعِيلَ الْأَسْطِطِيَّ، قَالَ –[127]-: سَمِعْتُ عَبَّادَ بْنَ الْعَوَّامِ، يَقُولُ: «كَلَّمْتُ بِشْرَ الْمُرَيْسِيِّ وَأَصْحَابَ بِشْرِ فَرَأَيْتُ آخِرَ كَلَامِهِمْ يَنْتَهِي أَنْ يَقُولُوا لَيْسَ فِي السَّمَاءِ شَيْءٌ»
كتاب السنة لعبد الله بن حنبل

I spoke to Bishr al-Mareesee and his associates, and I saw that the final (part) of their speech ends up with them saying there is nothing above the heaven. Source: “Al-Sunnah” of Abdillah bin Hanbal (65)

Muhammad bin Hammad (d. 267H) said:

10- 1: 115 – أَخْبَرَنَا أَفْشُسُ الشَّيْلِيُّ، وَبِلَالُ الْمُغِيثِيُّ، قَالَا: أَنَا عَبْدُ الْوَهَّابِ بْنُ ظَافِرٍ، أَنَا السَّلْفِيُّ، أَنَا مَكِّيُّ بْنُ عَلَانَ، أَنَا أَحْمَدُ بْنُ الْحَسَنِ الْقَاضِي، نَا حَاجِبُ بْنُ أَحْمَدَ، نَا مُحَمَّدُ بْنُ حَمَّادٍ، سَمِعْتُ وَهْبَ بْنَ جَرِيرٍ يَقُولُ: إِيَّاكُمْ وَرَأَيْ جَهْمٍ فَإِنَّهُمْ يُخَالَوْنَ أَنَّهُ لَيْسَ فِي السَّمَاءِ شَيْءٌ، وَمَا هُوَ إِلَّا مِنْ وَحْيِ إِبْلِيسَ، وَمَا هُوَ إِلَّا الْكُفْرُ
معجم الشيوخ لذلك الذهبي (1/183)

I heard Wahb bin Jareer (d. 206H) saying: "Beware of the opinion of Jahm, for they are trying (to say) that there is nothing above the Heaven, and this is nothing but the inspiration of Iblis, it is nothing but Kufir". Source: "Mujam al-Shuyokh" of that Adh-Dhahabi (1/183)

More than one (person) has narrated, with a Sahih isnaad from Abdur-Rahman (d. 198H) - about whom Alee bin al-Madeene says, "Hafidh of the Ummah, if I was to take oath between the corner (of the Ka'bah) and the station (of Ibrahim), I would have taken oath that I have not seen (anyone) more knowledgeable than Ibn Mahdi" - that he, Ibn Mahdi said [when] it was said to him, the companions of Jahm say: “The Quran is created”:

حدثنا عمرو بن العباس الأهوازي، قال: سمعت عبد الرحمن بن مهدي وقيل له: إن أصحاب جهم يقولون: القرآن مخلوق؟ فقال عبد الرحمن: إنما أرادوا أن ينفوا أن يكون القرآن كلام الله، وأرادوا أن ينفوا أن يكون الرحمن على العرش استوى، وأرادوا أن ينفوا أن يكون الله كلم موسى، ولقد ذكرها الله في كتابه فقال: {وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا} [النساء: 164] أرى أن يستتابوا، فإن تابوا وإلا ضربت أعناقهم.
مسائل حرب الكرمانى من كتاب النكاح إلى نهاية الكتاب (3/1147) ت فايز حابس

They are only desiring to negate that the Quran is the Speech of Allah and they are desiring to say, "There is nothing above the Heaven", and that "Allah is not above His Throne", and that "Allah did not speak to Moses" while Allah has mentioned it in His Book & so He said: {...And Allah spoke to Moses with [direct] speech} [Al-Nisa : 164]. I consider that their repentance be sought, so either they repent or their necks are to be struck). Source: "Masa'il" (From the Chapter of Nikah until the end of the book) of Harb al-Kirmani (3/1147).

'Amr bin Tamim al-Makki said: I heard Muhammad bin Isma'il al-Tirmidhi [who] said: I heard al-Muzani (d. 264H) saying,

قَالَ عُمَرُو بْنُ تَمِيمٍ الْمَكِّيُّ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ التِّرْمِذِيَّ قَالَ: سَمِعْتُ الْمُزَنِيَّ يَقُولُ: لَا يَصِحُّ لِأَحَدٍ تَوْحِيدَ حَتَّى يَعْلَمَ أَنَّ اللَّهَ تَعَالَى عَلَى الْعَرْشِ بِصِفَاتِهِ قُلْتُ لَهُ: مِثْلُ أَيِّ شَيْءٍ؟ قَالَ: سَمِعْتُ بِصِيرَ عَلَيْهِ كِتَابَ سِيرِ أَعْلَامِ النَّبَلَاءِ (10/134) ط الحديث

"The Tawhid of any [person] is not valid, sound until he knows that Allah the Exalted is over His Throne, with His attributes." I said to him, "Like what?" He said, "Hearing, Seeing, Knowing." Narrated by that Ibn Mundah. Source: Siyar A'lam al-Nubulaa (10/134) Al-Hadith print. And al-Muzani is the foremost student of Al-Shafe'i.

Abdillah bin Ahmad, brings in his "Kitab al-Sunnah" (nr. 210), with his chain of narration: Muhammad bin Makhlad narrated to us: Muhammad bin Muhammad bin Umar bin Al-Hakam Abu Al-Hasan al-Ataa said: I heard Muhammad bin Mus'ab al-Aabid (d. 228H) saying:

210 — حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ مُحَمَّدُ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ مُصَنَّبِ الْعَابِدِ، يَقُولُ: «مَنْ زَعَمَ أَنَّكَ لَا تَتَكَلَّمُ وَلَا تَرَى فِي الْأَجْرَةِ فَهُوَ كَافِرٌ بِوَجْهِكَ لَا يَعْرِفُكَ، أَشْهَدُ أَنَّكَ فَوْقَ الْعَرْشِ فَوْقَ سَبْعِ سَمَاوَاتٍ لَيْسَ كَمَا يَقُولُ أَعْدَاءُ اللَّهِ الزَّنَادِقَةُ» كِتَابُ السَّنَةِ لِعَبْدِ اللَّهِ بْنِ حَنْبَلٍ

"Whoever claims that you do not speak and will not be seen in the Hereafter, then He is a Kafir (disbeliever) in your Face, and he does not know You. I bear witness that You are above the Throne, above the seventh Heaven and it is not as your enemies, the Zanadiqah (heretics) say."

[That Al-Bukhari narrates from] Muhammad bin Yusuf Al-Firyaabee (d. 212H) [that he] said:

"وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ: مَنْ قَالَ إِنَّ اللَّهَ لَيْسَ عَلَى عَرْشِهِ فَهُوَ كَافِرٌ، وَمَنْ زَعَمَ إِنَّ اللَّهَ لَمْ يُكَلِّمْ مُوسَى فَهُوَ كَافِرٌ كِتَابُ خَلْقِ أَعْمَالِ الْعِبَادِ لَذَلِكَ الْبُخَارِيُّ

"Whoever says Allah is not above His Throne is a Kafir and whoever claims that Allah did not speak to Moses is a Kafir." And Muhammad bin Yusuf is the Shaykh of that Al-Bukhari, and he was from Ash-Shaam. Source: "Khalq Af'aal il-Ibaad" of al-Bukhari (p. 15)

From Salih bin Al-Darees (d. 203H) who said:

194- عَنْ صَالِحِ بْنِ الضَّرِيرِ قَالَ: جَعَلَ عَبْدُ اللَّهِ يَضْرِبُ رَأْسَ قَرَابَةِ لَهُ بِرَأْيِ جَهْمٍ، فَرَأَيْتُهُ يَضْرِبُ بِالنَّعْلِ عَلَى رَأْسِهِ وَيَقُولُ: لَا، حَتَّى تَقُولَ: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} بَائِنٌ مِنْ خَلْقِهِ. مُخْتَصَرُ الْعُلُو لَذَلِكَ الْذَهَبِيُّ

Abdullah began beating the head of a relative of his who held the view of Jahm. So, I saw him beating him on his head with a sandal whilst saying, "No (I will not stop), (not) until you say Al-Rahman ascended above the Throne, separate and distinct from His creation (Ar-Rahmanu 'Ala Al-Arsh Istawaa, Baa'inun min Khalqih)." Source: "Mukhtasar al-Uluww" of that Adh-Dhahabi (p. 172-3)

Abdillah bin Ahmad, brought forth in his "Kitab al-Sunnah" (nr. 54), with his chain of narration about Yazid bin Haroun (d. 206H), - of whom Alee bin al-Madeene says, "I haven't seen more of a Hafidh than Yazid bin Haroun": Narrated Abbas Al-Anbari to me that Shaaz bin Yahya narrated to us: I heard Yazid bin Haroun (d. 206H) while he was asked, "Who are the Jahmiyyah?" say:

54 – حَدَّثَنِي عَبَّاسُ الْعَنْبَرِيُّ، حَدَّثَنَا شَاذُّ بْنُ يَحْيَى، سَمِعْتُ يَزِيدَ بْنَ هَارُونَ، وَقِيلَ لَهُ: «مَنْ الْجَهْمِيَّةُ؟» فَقَالَ: «مَنْ زَعَمَ أَنَّ الرَّحْمَنَ عَلَى الْعَرْشِ اسْتَوَى عَلَى خِلَافِ مَا يَقْرَأُ فِي قُلُوبِ الْعَامَّةِ فَهُوَ جَهْمِيٌّ»
كتاب السنة لعبد الله بن حنبل

"Whoever does not hold that Al-Rahman indeed ascended over the Throne as it occurs and is settled in the hearts of the 'awwam (normal folks) is a Jahmi." Kitab As-Sunnah li Abdillah bin Hanbal

Hisham bin Ubaydullaah Ar-Raazee, the Scholar of ar-Rayy (d. 221H)

Ibn Abee Haatim said: Alee bin al-Hasan bin Yazeed as-Sullamee narrated to us: I heard my father saying:

210- قال ابن أبي حاتم: حدثنا علي بن الحسن بن يزيد السلمي سمعت أبي يقول: سمعت هشام بن عبيد الله الرازي -وحبس رجلا في التجهم "فتاب" فجئ به إليه ليمتحنه -فقال له: أتشهد أن الله على عرشه بائن من خلقه؟ فقال: لا أدري ما بائن من خلقه. فقال: ردوه فإنه لم يتب بعد.
مختصر العلو لذلك الذهبي

"I heard Hisham bin Ubaydullaah Ar-Raazee - and a man had been imprisoned for Tajahhum (harboring the views of Jahm bin Safwan) and he had repented. So, he was brought to be examined. He (Hisham) said to him, "Do you testify that Allah is above His Throne, separate and distinct from His creation (Baa'inun min Khalqih)?" He said, "I do not know what is 'Baa'inun min Khalqih'". So, he (Hisham) said, "Send him back (to prison) for he has not repented. Source: "Mukhtasar al-Uluww" of that Adh-Dhahabi (p. 181). Hisham bin Ubaydullaah died in 221H.

Aasim bin Alee, the Shaykh of al-Bukhari, (d. 221H)

We have reported from Aasim bin Alee bin Aasim al-Waasitee, [that] he said:

191 – حَدَّثَنَا عَنْ أَحْمَدَ بْنِ نَصْرِ، عَنْ عَلِيِّ بْنِ عَاصِمٍ بْنِ عَلِيٍّ، قَالَ: «نَظَرْتُ جَهْمًا فَلَمْ يُنْبِتْ أَنَّ فِي السَّمَاءِ رَبًّا جَلَّ رَبُّنَا عَزَّ وَجَلَّ وَتَقَدَّسَ»
كتاب السنة لعبد الله بن حنبل

"I debated a Jahmi & he didn't affirm that there is a Lord above the heaven. Far above is our Lord & Glorified & Sublime, and Holy be He." Source: "Al-Sunnah" of Abdillah bin Hanbal (191)

I say: Aasim was a Hafidh (memorizer), from the vessels of knowledge, truthful. He carried (knowledge) from Shu'bah, Ibn Abee Dhi'b and a portion of others. That Al-Khateeb mentions in his biography that [the ruler] Al-Mu'tasim appointed a person to estimate the gathering of this Aasim in the open space of the grand mosque of Ar-Rasaafah, and he used to sit on the roof of the open space, and the people used

to sit in the open space and what was after it. So, one occasion the gathering was very large until he had to say, "Al-Layth bin Sa'd narrated to us ..." fourteen times as the people could not hear due to their large number. And the scribe Haroun (writing from Aasim's dictation) would gather (from) date-palm trees, writing on them. So, they estimated the gathering and it was 120,000. And Yahya bin Ma'een said, "Aasim bin Alee is the leader of the Muslims".

Abu Haatim ar-Raazee (d. 277H) said: Abu Umayyah⁴ At-Tarsusi (d. 273H) narrated to us, saying:

215- قال أبو حاتم الرازي: حدثنا أبو عمران الطرسوسي قال: قلت لسنيد بن داود: هو عز وجل على عرشه بائن من خلقه؟ قال: نعم مختصر العلو لذلك الذهبي الصفحة 4-183

I said to Sunayd bin Dawud, "Is He, Glorified & Sublime be He, above His Throne, separate and distinct from His creation (Baa'inun min Khalqih)? He said, "Yes."

Yusuf bin Musa al-Qattan, the Shaykh of Abu Bakr al-Khallal, said: It was said to Abi Abdullah (Ahmad bin Hanbal):

674 – وَرَوَى يُوسُفُ بْنُ مُوسَى الْبَغْدَادِيُّ، أَنَّهُ قِيلَ لِأَبِي عَبْدِ اللَّهِ أَحْمَدَ بْنِ حَنْبَلٍ: "إِنَّ اللَّهَ عَزَّ وَجَلَّ، فَوْقَ السَّمَاءِ السَّابِعَةِ عَلَى عَرْشِهِ بَائِنٌ مِنْ خَلْقِهِ وَقُدْرَتِهِ وَعِلْمِهِ فِي كُلِّ مَكَانٍ؟ . قَالَ: نَعَمْ، عَلَى الْعَرْشِ وَعِلْمُهُ لَا يَخْلُو مِنْهُ مَكَانٌ" شرح أصول اعتقاد أهل السنة والجماعة لللاكاني

"Allah is above the seventh Heaven, over His Throne, separate and distinct (Baa'in) from His creation, and His power and knowledge are in every place?" He said: Yes, He is over His Throne, and nothing escapes His knowledge. Source: "Sharh Usool il-I'tiqaad Ahl Al-Sunnah wal-Jama'ah" of that Al-Laalikaa'ee (674).

674 – وَرَوَى يُوسُفُ بْنُ مُوسَى الْبَغْدَادِيُّ، أَنَّهُ قِيلَ لِأَبِي عَبْدِ اللَّهِ أَحْمَدَ بْنِ حَنْبَلٍ: "إِنَّ اللَّهَ عَزَّ وَجَلَّ، فَوْقَ السَّمَاءِ السَّابِعَةِ عَلَى عَرْشِهِ بَائِنٌ مِنْ خَلْقِهِ وَقُدْرَتِهِ وَعِلْمِهِ فِي كُلِّ مَكَانٍ؟ . قَالَ: نَعَمْ، عَلَى الْعَرْشِ وَعِلْمُهُ لَا يَخْلُو مِنْهُ مَكَانٌ" شرح أصول اعتقاد أهل السنة والجماعة لللاكاني

Ishaq bin Raahawaih, the Scholar of Khorasan (d. 237H)

Harb bin Ismaa'eel al-Kirmaanee (d. 280H) said:

سَأَلْتُ إِسْحَاقَ بْنَ إِبْرَاهِيمَ قُلْتُ: قَوْلَ اللَّهِ تَبَارَكَ وَتَعَالَى: {مَنْ نَجَّوْى ثَلَاثَةً إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ} كَيْفَ تَقُولُ فِيهِ؟ قَالَ: حَيْثُ مَا كُنْتُ هُوَ أَقْرَبُ إِلَيْكَ مِنْ حَبْلِ الْوَرِيدِ، وَهُوَ بَائِنٌ مِنْ خَلْقِهِ.

قلت لإسحاق: العرش بحد؟ قال: نعم بحد، وذكر عن ابن المبارك قال: هو على عرشه بئن من خلقه بحد.

حدثنا سعيد بن نوح قال: ثنا أبي نوح بن مضروب، مسائل حرب الكرمانى من كتاب النكاح إلى نهاية الكتاب (3/1111) ت فايز حابس

I said to Ishaq bin Raahawaih, "His, The Most High's saying, 'There is no secret gathering of three, except that He is the fourth...', how do we speak regarding it? He said: Wherever you may be, He is closer to

⁴ From the source it states "Abu Imran". However, when I tried to find his biography it turned out to be a Majhul from the 4th century Hijri. This is impossible for it to be him since Abu Hatim died in in the third century. Thus, the author must have confused Abu Umayyah Al-Tartousi (d. 273H) with "Abu Imran".

you than your jugular vein, but He is separate and distinct from His creation (Baa'inun min Khalqih). Then I said to Ishaq [over] the Throne with a Hadd (separation & distinction from His creation)? He said: "Yes with a Hadd (separation & distinction from His creation). And it's mentioned from [Abdullah] Ibn al-Mubarak (d. 181H), his saying: He is over His Throne, separate and distinct from His creation (Baa'inun min Khalqih) with a Hadd (method). Source: "Masa'il" (From the Chapter of Nikah until the end of the book) of Harb al-Kirmani (3/1111).

Ad-Darami (d. 255H) said:

وَقَدْ اتَّفَقَتِ الْكَلِمَةُ مِنَ الْمُسْلِمِينَ أَنَّ اللَّهَ تَعَالَى 7 فَوْقَ عَرْشِهِ فَوْقَ سَمَوَاتِهِ
نَقَضَ عَثْمَانُ بْنُ سَعِيدٍ الدَّارِمِيُّ عَلَى بَشْرِ الْمُرَيْسِيِّ الْعِنِيدِ 1 ج 340 ص

"And the Muslims have agreed that Allah is above His Throne, above His Heavens." Naqd Ad-Darimi (1/340)

And he said:

وَقَدْ اتَّفَقَتِ الْكَلِمَةُ مِنَ الْمُسْلِمِينَ وَالْكَافِرِينَ أَنَّ اللَّهَ فِي السَّمَاءِ، وَحَدُّهُ بِذَلِكَ إِلَّا الْمُرَيْسِيُّ الضَّالَّ وَأَصْحَابُهُ
نَقَضَ عَثْمَانُ بْنُ سَعِيدٍ الدَّارِمِيُّ عَلَى بَشْرِ الْمُرَيْسِيِّ الْعِنِيدِ 1 ج 228 ص

"Verily, it has been agreed upon by the Muslims & the Kuffar that Allah is above the Heavens. Except for Al-Murisiyy the misguided & his companions." Naqd Ad-Darimi (1/228)

Abu Ahmad al-Haakim and Abu Bakr an-Naqaash, the Mufasssir, and the wording is his: Abu al-Abbas as-Siraaj said: I heard Qutaybah bin Sa'eed (d. 240H) saying:

وَرَوَى غَيْرُ وَاحِدٍ عَنْ أَبِي الْعَبَّاسِ السَّرَّاجِ، قَالَ: سَمِعْتُ قُتَيْبَةَ بْنَ سَعِيدٍ يَقُولُ: هَذَا قَوْلُ الْأَيْمَةِ فِي الْإِسْلَامِ، وَأَهْلُ السُّنَّةِ وَالْجَمَاعَةِ: نَعْرِفُ رَبَّنَا -عَرْ وَجَلْ- فِي السَّمَاءِ السَّابِعَةِ عَلَى عَرْشِهِ كَمَا قَالَ: تَعَالَى {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} [طه: 5]

"This is the saying of the Imams (leading scholars) of Islam, the Sunnah, and the Jama'ah: 'We know our Lord to be above the seventh heaven, above His Throne, just as He, lofty is His Majesty, said, {Al-Rahman ascended above the Throne}'." And thus has Musa bin Haroun narrated from Qutaybah, that he said: We know our Lord (to be) above the seventh Heaven, above His Throne [Taha : 5]. Source: "Siyar A'lam al-Nubulaa" of that Adh-Dhahabee,(11/20). And this Qutaybah, with his Imamship (in the religion) and his truthfulness has narrated the Ijma' (unanimous consensus) on the issue. And he had met Malik, and al-Layth and Hammad bin Zayd and the Kibaar (amongst the early Salaf)

Al-Hafidh Abu Ja'far bin Muhammad bin Uthman bin Muhammad bin Abee Shaybah al-Abasee, the Muhaddith of al-Kufah in his time (d. 297H) - and there is some speech made regarding him - he authored a book regarding the Throne, so he said (therein):

أَبُو الْفَتْحِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي الْفَوَارِسِ، أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحَسَنِ بْنِ الصَّوَّافِ، أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَثْمَانَ بْنِ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ قَالَ: ذَكَرُوا أَنَّ الْجَهْمِيَّةَ يَقُولُونَ لَيْسَ بَيْنَ اللَّهِ عَزَّ وَجَلَّ وَبَيْنَ خَلْقِهِ حِجَابٌ، وَأَنْكُرُوا الْعَرْشَ، وَأَنْ يَكُونَ هُوَ فَوْقَهُ وَفَوْقَ السَّمَاوَاتِ، وَقَالُوا: إِنَّ اللَّهَ فِي كُلِّ مَكَانٍ، وَإِنَّهُ لَا يَتَخَلَّصُ مِنْ خَلْقِهِ وَلَا يَتَخَلَّصُ الْخَلْقُ مِنْهُ إِلَّا أَنْ يُفْنِيَهُمْ، فَلَا يَبْقَى مِنْ خَلْقِهِ شَيْءٌ، وَهُوَ مَعَ الْآخِرِ، فَالْآخِرُ مِنْ خَلْقِهِ مُنْتَزِعٌ بِهِ، فَإِذَا أَفْنَى خَلْقَهُ تَخَلَّصَ مِنْهُمْ وَتَخَلَّصُوا مِنْهُ، تَبَارَكَ اللَّهُ وَتَعَالَى عَمَّا يَقُولُونَ غُلُؤًا كَبِيرًا
كتاب العرش وما روي فيه - مخرجا لابن أبي شيبة من صفحة 276 الى 283

They mentioned that the Jahmiyyah say: "There is no veil between Allah and His creation", and they rejected the Throne, and that Allah is above it & above His heavens. They said, "He is in every place" and He doesn't dispose of His creation, nor does the creation dispose of Him, so nothing of His creation remains, and He is with the last [of His creation] (the Arsh), so the last of His creation is fused with Him, therefore if He annihilates His creation He will get rid of them & they will get rid of Him, Blessed is Allah & Exalted is He from what they say. Source: "Kitab al-Arsh" Uthman bin Muhammad bin Abee Shaybah (p. 276-83)

So, the Scholars explained (the verse), "He is with you..." to mean "His knowledge [is with you]". Then the reports that Allah created the Throne and rose over it were transmitted through Tawatur [large-scale transmission]. So, He is above the Throne, free [of being merged] with any of His creation, separate and distinct (Baa'in) from them. Abu Ja'far died in the year 297H and he met Ahmad bin Yunus and his generation (of Scholars).

Statements of the Salaf on Where Allah is:

1) Ibn Mas'ud (radhiAllahu 'anhu)

Ibn Mas'ud (radhiAllahu 'anhu) said:

89 – وقال بن مسعود في قوله ثم استوى على العرش قال : العرش على الماء والله فوق العرش وهم يعلم ما أنتم عليه

“About His saying, {Then He rose over His Throne} [Taha: 5], - ‘The Throne is over the water, and Allah is above (Fawqa) the Throne, and He knows what you are up to.’” Khalq Af’aal Ebaad (nr. 89)

2) Abdullah bin Abbas (radhiAllahu' anhu):

Mujahid said:

660 – أَخْبَرَنَا الْحَسَنُ بْنُ عُثْمَانَ، قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ الزُّبَيْرِ، قَالَ: ثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَنْبَسِ، قَالَ: ثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ سُبَّانَ، عَنْ أَبِي هَاشِمٍ، عَنْ مُجَاهِدٍ قَالَ: قِيلَ لِابْنِ عَبَّاسٍ: § إِنْ نَاسًا يَقُولُونَ بِالْقَدَرِ , فَقَالَ: «يَكْذِبُونَ بِالْكِتَابِ , لَئِنْ أَخَذْتُ بِشَعْرِ أَحَدِهِمْ لَأَنْضُوهُ , إِنَّ اللَّهَ عَزَّ وَجَلَّ كَانَ عَلَى عَرْشِهِ قَبْلَ أَنْ يَخْلُقَ شَيْئًا , فَخَلَقَ الْخَلْقَ , فَكَتَبَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ , فَإِنَّمَا يَجْرِي النَّاسُ عَلَى أَمْرِ قَدَرٍ مِنْهُ»

It was said to Ibn Abbas, that some people say [i.e. delve] about Al-Qadr, so he said: “They deny the Kitab, if I were to take the hair of any one of them, I would tear it apart. Verily Allah was above His Throne before He created anything, then He created the creation and decreed [all] that what was to exist until the Day of Judgement.” Sharh Usul I'tiqaad Ahlus Sunnah' of al-Laalikaaee (nr. 660)

3) Qataada (d. 118H)

Qatadah said about His saying:

90 – وقال قتادة في قوله وهو الذي في السماء إله وفي الأرض إله قال : يعبد في السماء ويعبد في الأرض

{And He is Allah in the Heaven and in the Earth} – “The One who is worshipped in the Heaven and in the Earth.” Khalq Af’aal Ebaad (nr. 90)

4) Rabee' (d. 136H)

Ibn Uyaynah (d. 198H) said:

665 – أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنُ الْقَاسِمِ بْنِ شَيْبَةَ النَّهْأَوْدِيُّ، قَالَ – [442]: ثَنَا أَبُو بَكْرِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ يَحْيَى دَاوُدُ النَّهْأَوْدِيُّ بِنَهْأَوْدَ سَنَةَ ثِنْتَيْ عَشْرَةَ وَثَلَاثِمِائَةٍ قَالَ: ثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ صَدَقَةَ، قَالَ: ثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانُ، عَنْ يَحْيَى بْنِ آدَمَ، عَنْ ابْنِ عُيَيْنَةَ، قَالَ: سُئِلَ رَبِيعَةُ عَنْ قَوْلِهِ {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} {طه: 5} كَيْفَ اسْتَوَى؟ قَالَ: § «الاسْتِوَاءُ غَيْرُ مَجْهُولٍ وَالْكَيفُ غَيْرُ مَعْقُولٍ , وَمِنْ اللَّهِ الرِّسَالَةُ وَعَلَى الرَّسُولِ الْبَلَاغُ , وَعَلَيْنَا النَّصِيبُ»

Rabee'ah (one of the teachers of Malik) was asked about His Saying:

“The Most Merciful rose over His Throne”

‘How did He rise?’

He replied:

“Al-Istiwa (rising) is known, and ‘the how’ is not comprehensible, and from Allah is the message, and upon the Messenger is the conveyance, and upon us is the attestation.” Sharh Usul I’tiqaad Ahlus Sunnah’ of al-Laalikaaee (nr. 665)

5) Suleiman at-Taimee (d. 143H)

Sadqa said, ‘I heard Suleiman at-Taimee saying:

52 – وقال ضمرة بن ربيعة عن صدقة سمعت سليمان التيمي يقول : لو سئلت أين الله لقلت في السماء فإن قال فأين كان عرشه قبل السماء لقلت على الماء فإن قال فأين كان عرشه قبل الماء لقلت لا أعلم قال أبو عبد الله وذلك لقوله تعالى ولا يحيطون بشيء من علمه إلا بما شاء يعني إلا بما بين

“If I were asked, ‘Where is Allah?’

I would say, ‘Above (fee) the Heaven.’

And if it is said, ‘Where was the Throne before the Heaven?’

I would say, ‘Over the water.’

And if it is said, ‘Where was the Throne before the water?’

I would say, ‘I do not know’.”

Abu Abdillah said:

“And that (i.e. his answer) was because of the saying of Allah, {...And they cannot encompass anything of His Knowledge except what He wills.} [Al-Baqarah: 255] i.e. except by what He explains.” - Khalq Af’aal Ebaad (nr. 52)

[This shows that the question ‘Where is Allah’ was considered allowed by the Salaf, and how could it be otherwise when the Prophet (ﷺ) himself asked the slave girl, “Where is Allah” as is established firmly in the Hadith. So, do not be misguided by the Jahmiyyah who try to declare the above Hadith as weak or distort its inherent meaning, and make out that the above question is a Bid’ah, having only the classical Jahmiyyah as their precedents.]

6) Muqatil bin Hayyan (d. 149H)

Muqatil bin Hayyan said about His saying:

{..And there is no secret discourse of three people except He is the Fourth, or of five people except He is the Sixth...} [Al-Mujadalah: 7]

670 – أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ يَعْقُوبَ، قَالَ: أَخْبَرَنَا دَعْلُجُ بْنُ أَحْمَدَ، قَالَ: تَنَا أَحْمَدُ بْنُ عَلِيٍّ الْأَبَّارُ، قَالَ: تَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ، قَالَ: تَنَا نُوحُ بْنُ مَيْمُونٍ، قَالَ: تَنَا بُكَيْرُ بْنُ مَعْرُوفٍ، عَنْ مُقَاتِلِ بْنِ حَيَّانَ، فِي قَوْلِهِ تَعَالَى {مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ} [المجادلة: 7] قَالَ: § "هُوَ عَلَى الْعَرْشِ وَلَنْ يَخْلُو شَيْءٌ مِنْ عِلْمِهِ

“He is above His Throne, and nothing is hidden from His knowledge.” - Sharh Usul I’tiqaad Ahlus Sunnah of al-Laalikaaee (nr. 670)

7) Sufyan Al-Thawri (d. 161H)

Sufyan Al-Thawri was asked about the verse,

19 – وقال بن معدان : سألت الثوري وهو معكم أينما كنتم قال علمه

{And He is with you wherever you are.} [Al-Hadid: 4] “He said: ‘by His Knowledge’.” - Khalq Af’aal Ebaad (nr. 19)

8) Ibn Al-Mubarak (d. 181H)

Ibn Al-Mubarak said:

وَقَالَ ابْنُ الْمُبَارَكِ: «لَا نَقُولُ كَمَا قَالَتِ الْجَهْمِيَّةُ إِنَّهُ فِي الْأَرْضِ هَهُنَا، بَلْ عَلَى الْعَرْشِ اسْتَوَى»، وَقِيلَ لَهُ: كَيْفَ نَعْرِفُ رَبَّنَا؟ قَالَ: «فَوْقَ سَمَاوَاتِهِ عَلَى عَرْشِهِ
خلق أفعال العباد للبخاري الرقم 11

“We do not say as the Jahmiyyah say, that Allah is on the Earth, rather He has risen over His Throne.’
And it was said to him, ‘How should we know our Lord?’ He said ‘Above the Heavens, over/upon (‘Alaa) His Throne’.” - Khalq Af’aal Ebaad (nr. 11)

And he said:

598 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، نَا عَلِيُّ بْنُ الْحَسَنِ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ كَيْفَ يَنْبَغِي لَنَا أَنْ نَعْرِفَ، رَبَّنَا عَزَّ وَجَلَّ، قَالَ: «سُ عَلَى السَّمَاءِ السَّابِعَةِ عَلَى عَرْشِهِ وَلَا نَقُولُ كَمَا تَقُولُ الْجَهْمِيَّةُ إِنَّهُ هَاهُنَا فِي الْأَرْضِ»
السنة لعبدالله بن أحمد

“We know our Lord to be above (Fawq) seven heavens, over His Throne, distinct & separate (Ba’in) from His creation, and we do not say as the Jahmiyyah said, that He is right here on Earth (Hahuna fi Al-Ard).”
- Al-Sunnah of Abdilllah bin Ahmad (nr. 598)

حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، نَا عَلِيُّ بْنُ الْحَسَنِ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ كَيْفَ يَنْبَغِي لَنَا أَنْ نَعْرِفَ، رَبَّنَا عَزَّ وَجَلَّ، قَالَ: 598 – «سُ عَلَى السَّمَاءِ السَّابِعَةِ عَلَى عَرْشِهِ وَلَا نَقُولُ كَمَا تَقُولُ الْجَهْمِيَّةُ إِنَّهُ هَاهُنَا فِي الْأَرْضِ»
السنة لعبدالله بن أحمد

Ibn Shafiq (d. 225H) said, I heard Abdullah bin al-Mubarak say:

216 – حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ شَبُوبَةَ أَبُو عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحَسَنِ يَعْنِي ابْنَ شَقِيقٍ، يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ، يَقُولُ: " §الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ، وَسَمِعْتُهُ يَقُولُ: إِنَّا لَنَحْكِي كَلَامَ الْيَهُودِ وَالنَّصَارَى وَلَا نَسْتَطِيعُ أَنْ نَحْكِيَ كَلَامَ الْجَهْمِيَّةِ " - [175]- قَالَ: وَسَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: «نَعْرِفُ رَبَّنَا عَزَّ وَجَلَّ فَوْقَ سَبْعِ سَمَاوَاتٍ عَلَى الْعَرْشِ بَائِنٌ مِنْ خَلْقِهِ بِحَدِّ وَلَا نَقُولُ كَمَا قَالَتِ الْجَهْمِيَّةُ هَاهُنَا وَأَشَارَ بِيَدِهِ إِلَى الْأَرْضِ»
السنة لعبد الله بن أحمد

“Iman is speech and actions which increases & decreases.” And I heard him say: “We are able to narrate the speech of the Jews & Christians but we are unable to narrate the speech of the Jahmiyyah.” And I heard Abdullah [ibn Al-Mubarak] say: “We know [that] our Lord the Glorified & Sublime is above seven Heavens, above the Throne, separate from His creation with a Hadd (modality). And we don’t say like the Jahmiyyah have said: “Here, here” & he pointed with his hand to the ground. - As-Sunnah of Imam Abdullah bin Ahmad (nr. 216)

9) Imam Malik (Rahimahullah)

Ibn Nafi (d. 206H) said:

213 – .. قَالَ عَبْدُ اللَّهِ بَغْنِي ابْنُ نَافِعٍ قَالَ مَالِكٌ: «سَمَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ يُؤَدَّبُ وَيُحْبَسُ حَتَّى تُعْلَمَ مِنْهُ التَّوْبَةُ» وَقَالَ مَالِكٌ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ» وَقَالَ مَالِكٌ: «اللَّهُ فِي السَّمَاءِ وَعِلْمُهُ فِي كُلِّ مَكَانٍ لَا يَخْلُو مِنْ عِلْمِهِ مَكَانٌ»..
السنة لعبد الله بن أحمد

Malik said: “Whoever says [that] the Quran is created is to be disciplined & imprisoned until repentance is known from him.” And Malik said: “Iman is speech and actions which increases & decreases”. And Malik said: “Allah is above the Heaven, and His Knowledge is in every place, nothing is hidden from Him.” - As-Sunnah’ of Imam Abdullah ibn Ahmad (nr. 213)

10) Wahb bin Jareer (d. 206H)

Wahb bin Jareer said:

6 – وقال وهب بن جرير : الجهمية الزنادقة انما يريدون أنه ليس على العرش استوى

“The Jahmiyyah Zanadiqah, only seek to say that He has not risen over His Throne.” Khalq Af’aal Ebaad (nr. 6)

11) Bishr bin Umar (d. 207H)

Bishr bin Umar said:

662 – وَأَخْبَرَنَا أَحْمَدُ، أَخْبَرَنَا عَبْدُ اللَّهِ، ثَنَا ابْنُ شَيْبَرَوَيْهِ، ثَنَا إِسْحَاقُ، أَخْبَرَنَا بِشْرُ بْنُ عُمَرَ، قَالَ: سَمِعْتُ غَيْرَ وَاحِدٍ مِنَ الْمُفَسِّرِينَ يَقُولُونَ: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} [طه: 5] قَالَ: عَلَى الْعَرْشِ اسْتَوَى: ارْتَفَعَ "

“I heard more than one of the Mufasssireen (pl. of Tafsir scholar) say about the verse, {The Most Merciful rose (Istawa) over the Throne}. [Taha: 5] -: ‘Istawa means rose above.’” - Sharh Usul I’tiqaad Ahlus Sunnah’ of al-Laalikaaee (nr. 662)

12) Muhammad bin Yusuf (d. 212H)

Muhammad bin Yusuf (one of the teachers of Al-Bukhari), said:

54 – وقال محمد بن يوسف : من قال إن الله ليس على عرشه فهو كافر ومن زعم أن الله لم يكلم موسى فهو كافر

“The one who says that Allah is not over (‘Ala) His Throne is a Kafir. And the one who alleges that Allah did not speak to Musa is a Kafir.” - Khalq Af’aal Ebaad (52)

13) Muhammad bin Musab Al-Abid (d. 228H)

Muhammad bin Musab Al-Abid (a student of Imam Ahmad) said:

210 – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ مُحَمَّدُ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ مُصْعَبٍ الْعَابِدِيَّ، يَقُولُ: «مَنْ رَعَمَ أَنَّكَ لَا تَتَكَلَّمُ وَلَا تَرَى فِي الْأَجَرَةِ فَهُوَ كَافِرٌ بَوَاحُكَ لَا يَعْرِفُكَ، أَشْهَدُ أَنَّكَ فَوْقَ الْعَرْشِ فَوْقَ سَبْعِ سَمَاوَاتٍ لَيْسَ كَمَا يَقُولُ أَعْدَاءُ اللَّهِ الرَّنَادِقَةُ»

“Whoever alleges that You do not Speak nor be seen in the Hereafter is a Kafir in Your Face who knows You not, I bear witness that You are above Your throne, above seven Heavens unlike what Your enemies from the Zanadiqah (pl. of Zindiq) say.” As-Sunnah’ of Imam Abdullah ibn Ahmad (nr. 210)]

14) Imam Ahmad (Rahimahullah)

It was said to Imam Ahmad (Rahimahullah):

674 – وَرَوَى يُوسُفُ بْنُ مُوسَى الْبَغْدَادِيُّ، أَنَّهُ قِيلَ لِأَبِي عَبْدِ اللَّهِ أَحْمَدَ بْنِ حَنْبَلٍ: «اللَّهُ عَزَّ وَجَلَّ، فَوْقَ السَّمَاءِ السَّابِعَةِ عَلَى عَرْشِهِ بَائِنٌ مِنْ خَلْقِهِ وَقُدْرَتِهِ وَعِلْمِهِ فِي كُلِّ مَكَانٍ؟ . قَالَ: نَعَمْ، عَلَى الْعَرْشِ وَعِلْمُهُ لَا يَخْلُو مِنْهُ مَكَانٌ»

“Allah is above the seventh Heaven, above His Throne, distinct from his creation, and His Power and Knowledge are in every place’. And he replied: ‘Yes, above the Throne and His Knowledge is in every place.’” - Sharh Usool Itiqad Ahlul Sunnah Wa-l Jama’ah (nr. 674) of that Al-Lalakai

Imam Ahmad (Rahimahullah) was also asked about the verse, {And He is with you wherever you are} [Al-Hadid: 4] and the verse, {..there is no secret discourse of 3 people except that he is the fourth...} [Al-Mujadalah: 7].

675 – وَفِي رِوَايَةِ 11293 حَنْبَلٍ: " أَنَّهُ سُئِلَ عَنْ قَوْلِهِ {وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ} وَقَوْلِهِ {مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ} [المجادلة: 7] قَالَ: §عِلْمُهُ: عَالِمٌ بِالْغَيْبِ وَالشَّهَادَةِ , عِلْمُهُ مُحِيطٌ بِالْكُلِّ , وَرَبُّنَا عَلَى الْعَرْشِ بِلاَ حَدٍّ وَلَا صِفَةٍ , وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ يَعْلَمُهُ

He said: “(Meaning) His Knowledge, He is the Knower of the seen and the unseen, His Knowledge encompasses everything, and our Lord is above the Throne without a Hadd (a modality, that we know of) and a description (that we know of), and His Kursi [Footstool] is as the expanse of the Heavens and the Earth with His Knowledge.” - - Sharh Usool Itiqad Ahlul Sunnah Wa-l Jama’ah (nr. 675) of that Al-Lalakai

The Aqidah of Imam Malik bin Anas in regards to 'Uluw & Istiwa

Abu Dawud reported in "Masaa'il Ahmad": Ahmad narrated to us (and then mentioned his chain of narration) from Abdullah bin Naafi', who said: Malik bin Anas said:

1699 — حَدَّثَنَا أَحْمَدُ، قَالَ: ثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، قَالَ: ثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ، قَالَ: قَالَ مَالِكٌ «اللَّهُ فِي السَّمَاءِ، وَعِلْمُهُ فِي كُلِّ مَكَانٍ، لَا يَخْلُو مِنْ عِلْمِهِ مَكَانٌ». مسائل أحمد رواية أبو داود السجستاني

"Allah is above the Heaven, and His Knowledge is in every place, nothing escapes it." Source: "Masaa'il Ahmad" of Abu Dawud (nr. 1699)

And Ibn Battah Al-Uqbari brings this same narration with his chain, in "Al-Ibanah Al-Kubrah", 7/153 (nr. 110): Abu Hafs narrated to us, saying: Abu Nasr Ismah narrated to us, saying: Al-Fadl bin Ziyad narrated to us, saying: I heard Abu Abdullah (Ahmad bin Hanbal) saying: Malik bin Anas said:

110 — حَدَّثَنَا أَبُو حَفْصٍ، قَالَ: ثَنَا أَبُو نَصْرِ عِصْمَةُ قَالَ: ثَنَا الْفَضْلُ بْنُ زِيَادٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ، يَقُولُ: قَالَ مَالِكُ بْنُ أَنَسٍ: ﷻ تَعَالَى فِي السَّمَاءِ، وَعِلْمُهُ فِي كُلِّ مَكَانٍ، لَا يَخْلُو مِنْهُ مَكَانٌ، -[154]- فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ: مَنْ أَخْبَرَكَ عَنْ مَالِكٍ بِهَذَا؟، قَالَ: سَمِعْتُهُ مِنْ سُرَيْجِ بْنِ النُّعْمَانِ، عَنْ مَالِكِ الابانة الكبرى لابن بطة العكبري

"Allah, the Exalted, is above the Heaven and His knowledge is in every place, no place escapes it (His Knowledge). So, I said to Abu Abdillah, 'Who informed you of this about Malik?' He said, 'I heard it from Surayj bin An-Nu'maan, from Malik'."

And it is also reported in "Usool As-Sunnah" of Abdillah bin Hanbal (no. 673) with his chain of narration:

532 — حَدَّثَنِي أَبِي رَجَمَهُ اللَّهُ، نَا سُرَيْجُ بْنُ النُّعْمَانِ، نَا عَبْدُ اللَّهِ بْنُ نَافِعٍ، قَالَ: كَانَ مَالِكُ بْنُ أَنَسٍ يَقُولُ: " الْإِيمَانُ قَوْلٌ وَعَمَلٌ، وَيَقُولُ: كَلَّمَ اللَّهُ مُوسَى، وَقَالَ مَالِكٌ: ﷻ فِي السَّمَاءِ وَعِلْمُهُ فِي كُلِّ مَكَانٍ لَا يَخْلُو مِنْهُ شَيْءٌ "

My father narrated to me saying: Surayj bin An-Nu'maan narrated to us: Abdullah bin Naafi' narrated to us saying: Malik used to say: "Allah is above the Heaven, and His Knowledge is in every place, nothing escapes it." And it is also reported in: "Al-Ibanah Al-Kubrah" of Ibn Battah (nr. 110) "Masaa'il Ahmad" of Abu Dawud (nr. 1699) & "Masaa'il Ahmad" of his son Abu Al-Fadl, Salih bin Hanbal (nr. 1072)

And it has been claimed by the deniers of Al-'Uluw and by those affected by the Mutakallimoon (pl. of Mutakalim) that the creed of Imam Malik was that of Tafweed (that only Allah knows what is meant of the meanings related to His Names and Attributes) - and they do not have a single narration that is authentic to Imam Malik to prove that anything of Ta'weel (misinterpretation) of Tafweed emanated from him. And the proof is upon the claimant and as for his saying regarding Al-Istiwa, then that constitutes the principle of Ahlul Sunnah that the meanings of the attributes are known but the realities (kaifiyyah) of it is unknown, so the attributes are affirmed without Takyeeef (how) and Tamtheel (likeness), and without additional meanings and explanations (ta'weel).

Concerning the Isnaad of this Narration the Jahmis have cast doubt over this narration on account of Abdullah bin Naafi' As-Saa'igh regarding whom there is speech from the Muhadditheen (pl. of Muhaddith) regarding his memory. You have to look at the sum whole of what these people are up to so when you look at the fact that they try to claim regarding Imam Malik that he made Ta'weel of Allah's Nuzool to Allah's mercy, and they do that on the basis of a narration through Habib bin Abee Habib, about whom Ibn Ade'e said, "His Ahadith are all fabricated, whether from Malik or other than him", and about whom An-Nasaa'ee said, "Matrook (abandoned) in Hadith" and about whom Imam Ahmad said, "He is not Thiqah (trustworthy)".

After this, they then try to rely upon another route to this narration which contains two narrators, Muhammad bin Ale'e Al-Jabbulee, a severe Raafidee, and another, Jaami' bin Saudah, who Imam Al-Daraqutni called weak as was transmitted by that Adh-Dhahabee - and this can be found in Al-Mizan of that Adh-Dhahabee. So, these narrations are not established from Imam Malik and the problems with these narrations are more severe than that of Abdullah bin Naafi' mentioned above - so you see their hypocrisy in all of that.

As for the narration from Imam Malik that "Allah is above the heaven and His Knowledge is in every place", then that view is narrated authentically from a vast number of the Salaf with authentic chains of narration, and it is not possible that Imam Malik had a saying different to theirs, rather his saying is their very saying. Ibn Abee Zamanayn (d. 399H) brings in his "Usool Al-Sunnah" (nr. 96), from Zuhayr bin Abbaad, who said:

96 - وَأَخْبَرَنِي وَهْبٌ عَنْ ابْنِ وَصَّاحٍ، عَنْ زُهَيْرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُلُّ مَنْ أَدْرَكَتْ مِنَ الْمَشَائِخِ: مَالِكٌ وَسُفْيَانٌ وَفُضَيْلُ بْنُ عِيَّاضٍ وَعِيسَى وَابْنُ الْمُبَارَكِ وَوَكَيْعٌ كَانُوا يَقُولُونَ: النَّزُولُ حَقٌّ

Everyone that I reached from the Mashaayikh: Malik bin Anas, Sufyan, Fudayl bin Iyaad, Abdullah bin al-Mubarak, and Wakee' Ibn Al-Jarraah were saying: The Nuzool is Haq (true and real).

So, we see the hypocrisy of the Jahmis in relying upon weak and fabricated sayings regarding Imam Malik and Ta'weel, whilst they cast doubt regarding the narration from Abdullah bin Naafi'. And finally, of what benefit is it to the Jahmiyyah to cast doubt about this position of Imam Malik when the very same saying is reported authentically from the Companions, Taabi'een and other Imams of the Salaf, let alone being explicit in the texts of the Book and the Sunnah?

The narration of Mujahid regarding the favour of the Prophet (ﷺ)

The Praised Position:

241- Muhammad bin Abd Al-Malik Al-Daqiqi told us that Ali bin Al-Hasan bin Sulaiman said: Ibn Al-Fudayl told us that Layth said Mujahid said (about the words of Allah): {Lest your Lord shall raise you to a Praised station} [Al-Israa: 79],

241 - أخبرنا محمد بن عبد الملك الدقيقي
قال: حدثنا علي بن الحسن بن سليمان
{قال: حدثنا ابن فضيل, عن ليث, عن مجاهد: {عسى أن يبعثك ربك مقاما محمودا
قال: يجلسه على العرش

السنة للخلال

He said: [This means] that Allah will let the Prophet (ﷺ) sit with Him on His throne. - Al-Sunnah of Abu Bakr Al-Khallal (nr. 241)

The Imams of Sunnah have stated that only a Jahmi Kafir would deny this favor:

Abu Bakr Al-Khallal (d. 311H)

Abu Bakr Al-Khallal said in regards to the Hadith of the seating: This Hadith is only rejected by a Jahmi Mu'tadi': "We ask the grace of Allah from his innovations and deviances..."

He also said:

"I had heard this Hadith from more than one of our Sheikhs and I never saw anyone object to it."
(Abu Bakr al-Khallal's Sunnah 1/231-232)

Abu Bakr bin Ishaq Al-Saghaani (d. 270H)

Abu Bakr bin Ishaq Al-Saghaani said: I don't know anyone from the people of knowledge who have preceded nor in our time except that he has detested what Al-Tirmidhi⁵ has innovated in rejecting the Hadith of Muhammad bin Fudaayl' from Laith, from Mujahid regarding his saying (it is expected that your Lord will resurrect you to a praised station) who said: To seat him upon the throne, **thus (its denial) to us is a Jahmi who is to be boycotted, and we warn about him**, for indeed Haroun bin Ma'arouf informed us > Muhammad bin Fudaayl' from Laith, from Mujahid, regarding His saying: {Lest your Lord shall raise you to a Praised station} [Al-Israa: 79] who said: To seat him upon the throne, and it has been reported that Abdullah bin Salam said: To seat him upon the Footstool of the Lord Sublime & Exalted is He, so it was said to Al-Jareeri: If he is upon the Footstool of the Lord then is he with him? He said: And judges (to), this is what I attest to my master in the worldly life, and more than 80 years have come by me, I have never known that anyone rejected the Hadith of Mujahid apart from a Jahmi, And the Imams from the horizons have come with it, and the scholars have met it with acceptance, for more than 150 years, As for this Al-Tirmidhi & I don't know him, nor have I known to have seen him with a

⁵ Not to be confused with the Imam & Muhaddith Abu 'Isa Muhammad At-Tirmidhi (d. 279H)

Muhaddith. Thus, it's upon you - may Allah have mercy upon you - to hold unto the Sunnah and to follow [them]. (Abu Bakr Al-Khallal's Sunnah 1/232)

Abu Bakr Yahya bin Abi Talib (d. 275H)

Abu Bakr Al-Khallal said: Abu Bakr Yahya bin Abi Talib said: I don't know this non-Arab ('Ajami) Jahmi, we don't know him to be with a Muhaddith, nor with anyone from our brethren, nor do I know of anyone who rejected the Hadith of Mujahid: Muhammad (ﷺ) is to be seated upon the Throne, reported by Al-Khalq, from Ibn Fudaayl, from Laith, from Mujahid, and the trustworthy Muhaddithoun (pl. of Muhaddith) have held unto it, and narrated it to all who were present, [and] they did not disapprove of it, [rather] they've met it with acceptance and [were] delighted by it. As for me, In what I believe to have comprehended since seventy years, I swear by Allah that I don't know of anyone who has rejected it, **and none rejects it except every evil Jahmi innovator who calls to the opposite of what our Sheikhs and Imams were upon**, May Allah hasten for him His punishment, and take him out of our neighborhoods, for indeed he is a tribulation to whoever has been trailed by him. Thus, All Praises are due to Allah who has turned us away from that which he was trailed with. And for that which is with us - All Praise be to Allah - belief in the Hadith of Mujahid, we say with what it has come with, submit to the Hadith and other than it of which the Jahmiyyah oppose from the vision (the Believers vision of Allah in the Hereafter), the Attributes [of Allah], the nearness of Muhammad (ﷺ) from Him [in the Praiseworthy Station]. This non-Arab ('Ajami) Al-Tirmidhi wrote to me a book by his own handwriting so I gave it to Abu Bakr Al-Marouzi (to check it), and in it (he writes) that 'whoever says [that which] the Hadith of Mujahid [states] then he's a dualistic Jahmi'. And the liar who's opposed to Islam had lied, so warn about him, and inform about me that [I say] whoever says anything contradictory to what I've wrote of it, then he's a Jahmi. Thus, if I were able to, I would've established it to the people, and called upon him so that I could defame him in order that the people can be warned of what he has invented in Islam. Thus, this is my religion with which I worship Allah Glorified & Sublime be He with. I ask Allah to cause us to live and die upon it. (Abu Bakr Al-Khallal's Sunnah 1/234)

Ali bin Dawud Al-Quntari (d. 272H)

Abu Bakr al-Khallal said: Ali bin Dawuud Al-Quntari who said: As for what follows, it's upon you to hold unto the guidance of Abu Abdillah Ahmad bin Muhammad bin Hanbal (May Allah be pleased with him). For, verily he's the Imam of the pious for those after him, and a jab to whoever opposed him, and that this Al-Tirmidhi who contested Mujahid by rejecting the favor of the Prophet (ﷺ) is an Innovator, and none rejects the Hadith of Muhammad bin Fudaayl, from Laith, from Mujahid regarding His saying {Lest your Lord shall raise you to a Praised station} [Al-Israa: 79] who said: To seat him upon the Throne, except a Jahmi, he is to be boycotted, not to be spoken to and warned of and whoever rejects this favor. I bear witness that this Tirmidhi is an evil Jahmi, and 24 years have come by me and **I haven't seen anyone rejecting this favor apart from a Jahmi**, I don't know him nor have I ever seen him with a Muhaddith, and I detest what he has come with in contesting Mujahid and rejecting the favor of the Prophet (ﷺ): [That] Muhammad (ﷺ) will be seated upon the Throne, [by alleging] that whoever says (by the likes of) the Hadith of Mujahid is a dualist Jahmi who is not to be buried in the graveyard of the Muslims?! And he lied the enemy of Allah, and everyone who said his saying is a Jahmi to us, who is to be boycotted and not to be talked to, but rather he is to be warned of. (Abu Bakr Al-Khallal's Sunnah 1/232)

Ibrahim Al-Harbi (d. 285H)

Abu Bakr Al-Khallal said: Ibrahim Al-Harbi said: What we know, say by and go with regarding the path of whoever contested Mujahid and erred him, should be none other than disciplinary [punishment] and imprisonment, Haroun bin Ma'arouf narrated to us, from Ibn Fudaayl', from Laith, from Mujahid regarding His saying {Lest your Lord shall raise you to a Praised station} [Al-Israa: 79] who said: To seat him upon the Throne, and I hope his station with Allah Blessed & Exalted be He is more than that. And **whosoever rejected what Mujahid said about the seating of the Prophet (ﷺ) above the Throne and other than it, then he lied**, and I don't think I ever knew this Al-Tirmidhi who denies the Haidth of Mujahid in a discussion or other than a discussion. (Abu Bakr Al-Khallal's Sunnah 1/235)

Abu Dawoud Al-Sijistaani (d. 275H)

Abu Bakr al Khilal said: Abu Dawoud Al-Sijistaani said: **I view that whoever rejects the Hadith of Laith on the authority of Mujahid that he (ﷺ) is seated upon the Throne should be avoided and warned against until he returns this right. I never thought that anyone who is reminded by the Sunnah would discuss this Hadith except that we know the Jahmiyyah deny it** in retrospect to affirming the Throne, thus they deny the matter of the Throne, and say the Throne is greatness. Nevertheless they don't deny the favor of the Prophet (ﷺ) from him, and this Al-Tirmidhi is a man which I don't know, and saying has it that our companions mention that they don't know him in seeking (knowledge), nor have I known him [likewise]. And Mujahid was viewed greatly in by the companions of the Prophet (ﷺ) by Ibn Abbas & Ibn Umar who used to serve him. I ask Allah to Bless us and you with adhering to the Sunnah, and with emulating the righteous Salaf [the likes] of Abu Abdillah - May Allah be pleased with him -, for he has Indeed clarified (the falsehood of) these innovated matters that which would suffice those who emulate him. (Abu Bakr Al-Khallal's Sunnah 1/236)

Muhammad bin Ismail Al-Salami (Al-Tirmidhi [d. 279H])

Abu Bakr Al-Khallal said: Muhammad bin Ismail Al-Salami said: **Everyone who thought or is deluded (into thinking) that the Messenger of Allah (ﷺ) isn't merited from Allah Glorified & Sublime be He this station in the Hadith of Mujahid then he is a Jahmi to us**, and this catastrophe upon the people of Islam is that someone mentions the Prophet (ﷺ) and they don't collectively give preference to him. And if it wasn't for Abu Bakr Al-Marouzi's - Rahimahullah - Ijtihad in I would have feared that a punishment would've come down upon us and upon whoever slackened regarding this deviant misleader. For he is indeed from the most vilest of Jahmiyyah, he doesn't care about what he said, [he] said: This is not the Throne of al-Rahman (intended), but rather it's the throne of Bilqis and some throne of the thrones, like the thrones of mankind (compared to) the throne of al-Rahman. He doesn't fear if he rejects the favor of the Prophet (ﷺ) so how much so to those after him (ﷺ)?! **There's no doubt in his Tajahum**, and we are unable to do more than warn and make Dua (against him) and to clarify his affair. And we oppose those who help him or lean towards those who support him by making Takfir of Mujahid, and whoever said by the saying of Mujahid regarding: {Lest your Lord shall raise you to a Praised station} [Al-Israa: 79] (who said:) He verily seats him upon the throne. So he (Al-Tirmidhi) said: "That's a Kafir!, and whosoever says this then he's a Kafir", I heard him say this. (Abu Bakr Al-Khallal's Sunnah 1/236)

Abu Al-Abbas Haroon bin Al-Abbas Al-Hashimi (d. 275H)

Abu Bakr Al-Khallal said: Abu Al-Abbas Haroon bin Al-Abbas Al-Hashimi said: **Whoever rejects the Hadith of Mujahid then I consider him a Jahmi, and whoever denies the favor of the Prophet (ﷺ) then he is a Zindiq to me, who is not (to be offered) repentance but [rather] killed**. Because Allah Glorified & Sublime be He preferred him over all the Prophets - Upon whom be peace - and it has been reported on

the Authority of Allah Glorified & Sublime be He whom said: “I am not mentioned except that you are mentioned with Me”, and it's reported regarding His saying: {By your life...} [Al-Hijr:72] He said: by your life. And it's also reported that He said: “O, Muhammad if it wasn't for you I wouldn't have created Adam”. So, take heed against rejecting the Hadith of Mujahid, and it has reached me about him (i.e Al-Tirmidhi) - May Allah defile him - that he denied that Allah Glorified & Sublime be He descends, **thus whoever rejects this and the Hadith of Mujahid then he's not to be spoken to nor prayed upon**. (Abu Bakr Al-Khallal's Sunnah 1/237)

Abu Ali Ismail bin Ibrahim Al-Hashimi

Abu Bakr Al-Khallal said: Abu Ali Ismail bin Ibrahim Al-Hashimi said: This [person] known as Al-Tirmidhi is a Jahmi innovator to us, and whosoever rejects the Hadith of Mujahid has thrown away the favor of the Messenger of Allah (ﷺ), and **whosoever rejects the favor of the Messenger is regarded by us, as a Kafir apostate from Islam**... (Abu Bakr Al-Khallal's Sunnah 1/237-238)

Abu Bakr Muhammad bin Hamaad Al-Muqri (d. 267H)

Abu Bakr Al-Khallal said: Abu Bakr (Al-Marouzi) narrated to us, that Abu Bakr bin Hamaad Al-Muqri - the friend of Abu Abdillah Ahmad bin Hanbal - narrated to us, that Ahmad bin Salih Al-Misry narrated to us, that Yahya bin Hasan narrated to us, that Ibn Fudayl narrated to us, from Laith, from Mujahid [regarding]: {Lest your Lord shall raise you to a Praised station} [Al-Israa: 79]. He said: ‘To seat him upon the Throne’. (Abu Bakr Al-Khallal said:) Abu Bakr bin Hamaad Al-Muqri said: **Whoever is reminded of these narrations and is silent regarding them then he's suspected, how much so then regarding the one who rejects, contests, or discusses it?** (Abu Bakr Al-Khallal's Sunnah 1/248)

And from the contemporary Jahmis which reject the narration of Mujahid:

The trinity Al-Albani, Ibn Baz & Al-Uthaymeen may Allah curse them. As well as Saleh Al-Fawzan & the leader of the Madkhali Jahmis Rabi al-Madkhali:

Imam of the Jahmis Al-Albani said:

اعتقاد أن الله يجلس محمداً معه على العرش باطلاً بداهة
كتاب سلسلة الأحاديث الضعيفة والموضوعة وأثرها السيئ في الأمة 13/1048

“And the belief that Allah will seat Muhammad (can’t even say Salallahu Alyhi wa Salam) with Him upon the Arsh is essentially false” – Silsalat Al-Ahadith “Al-Daeefah” Wa-l “Mawdoua” wa Athariha al-Sayi fi Al-Ummah (13/1048)

Rabie al-Madkhali Al-Khabith (the vile) after Imam Al-Ajurri mentioned that the narration of Mujahid is accepted by the scholars of the Ummah who also said that none rejects it but an evil man, commented and said in a footnote:

فرحم الله الأجرى وغفر له في هذا القول الذي لا حجة له فيه

“May Allah have mercy upon Al-Ajurri & forgive him in this saying that he has no proof in.” – Kitab al-Zariah ila Bayan Maqasid Al-Sharia lil Al-Ajurri (4/293)

Ibn Uthaymeen may Allah curse him was asked by one of his students for his opinion on Al-Maqam Al-Mahmoud (the praiseworthy station) since (according to him) “some” Ulama have interpreted it to be the seating of the Prophet (ﷺ) so he said:

السؤال: هل يصح تفسير المقام المحمود بجلوسه صلى الله عليه وسلم مع الله على العرش؟
الجواب: هذا غير صحيح المقام المحمود جلوسه مع الله على العرش هذا غير صحيح وهذا لا يثبت لأحد سوى رب العالمين

This is untrue, [that] Al-Maqam Al-Mahmoud (the praiseworthy station) is his (again, no respect for the Prophet (ﷺ)) seating with Allah upon the Arsh, this is untrue & this is not affirmed for anyone besides the Lord of the Worlds” -

Ibn Baz:

اللجنة الدائمة للبحوث العلمية والإفتاء
السؤال الأول من الفتوى رقم (19346)
س 1: هل تفضلون بإيراد الحديث الدال على إقعاد النبي صلى الله عليه وسلم على العرش؟

ج 1: لم يثبت عن النبي صلى الله عليه وسلم في هذا الأمر شيء يجب اعتقاده فيما نعلم، وأما الأثر المروي عن مجاهد - رحمه الله تعالى - فهو أثر منكر كما نص على ذلك غير واحد من أهل العلم بالحديث.
وبالله التوفيق، وصلى الله على نبينا محمد وآله وصحبه وسلم.

اللجنة الدائمة للبحوث العلمية والإفتاء

عضو/بكر أبو زيد

عضو/صالح الفوزان

عضو/عبد الله بن غديان

نائب الرئيس/عبد العزيز آل الشيخ

الرئيس/عبد العزيز بن عبد الله بن باز

“The Permanent Committee for Scholarly Research and Ifta” of which Ibn Baz was a part of, was asked:
Do you prefer to relate the Hadith which alludes to the seating of the Prophet (ﷺ) upon the Arsh?

The answer: “Nothing of this matter has been established from the Prophet (ﷺ) [of] which would necessitate belief in it. As for the narration which is related from Mujahid - Rahimahullah Ta’ala - then it is denounced [Munkar] as has been pointed out by more than one of the people of knowledge (he means mutakhireen [late-comers] Jahmis). And Allah is the granter of success.”

Member: Bakr Abu Zayd

Member: Saleh Al-Fawzan

Member: Abdullah bin Ghadyaan

Vice-president: Abdul Aziz Al Al-Sheikh

President: Abdul Aziz bin Abdullah bin Baz

Source: The first question of Fatwa #19346

The Hearing, Seeing & Speaking of Allah (ﷻ)

The Hadith of Jibril 'Alayhi Salam:

“He (again) said: Messenger of Allah, what is Al-Ihsan? Upon which he (the Prophet ﷺ) said:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

(Al-Ihsan implies) that you fear Allah as if you are seeing Him, and though you see Him not, verily He is Seeing you.” [Muslim 10, Book 1, Hadith 7]

Allah ﷻ says:

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ

“[And] ‘Peace,’ a word from a Merciful Lord. 36:58

And Allah ﷻ says:

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ۖ أَأَسْتَكْبِرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ

“[Allah] said, ‘O Iblis, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?’” 38:75

And Allah ﷻ says:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

“Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree.” 2:253

And Allah ﷻ says:

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ

“Certainly, has Allah Heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah. And Allah Hears your dialogue; indeed, Allah is Hearing and Seeing.” 58:1

And Allah ﷻ says:

وَمَا كَانَ لِنَبِيٍّ أَنْ يَكَلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٌ

“And it is not for any human being that Allah should Speak to him except by revelation or from behind a veil or that He sends a Messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise.” Al-Shura 42:51

And Allah ﷻ says:

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ لَا مَلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَتَّبِعُكَ مِنْهُمْ أَجْمَعِينَ

“[Allah] said, ‘The truth [is My oath], and the truth I say. [That] I will surely fill Hell with you and those of them that follow you all together’.” 38:84-5

And Allah ﷻ says:

وَيَا أَدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

“And (We said): ‘O Adam! Dwell you and your wife in the garden; so, eat from where you desire, but do not go near this tree, for then you will be of the unjust’.” 7:19

And Allah ﷻ says:

فَلَمَّا أَتَاهَا نُودِيَ يُمُوسَىٰ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى وَأَنَا أَخَذْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ وَمَا تِلْكَ بِيَمِينِكَ يُمُوسَىٰ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ قَالَ أَلْقَاهَا يُمُوسَىٰ فَأَلْقَاهَا فَإِذَا هِيَ حَبَّةٌ تَسْعَىٰ قَالَ خُذْهَا وَلَا تَحْزَنْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ

“And when he came to it, he was called, ‘O Moses, Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa. And I have chosen you, so listen to what is revealed [to you]. Indeed, I am Allah. There is no Deity except Me, so worship Me and establish prayer for My remembrance. Indeed, the Hour is coming – My design is to keep it hidden- so that every soul may be recompensed according to that for which it strives. So do not let one avert you from it who does not believe in it and follows his desire, for you [then] would perish. And what is that in your right hand, O Moses?’ He said, ‘This is my staff. I lean on it, and herd my sheep with it, and I have other uses for it’. He said, ‘Throw it, O Moses’. So, he threw it-thereupon it became a moving serpent. [Allah] said, ‘Seize it and fear not; We will return it to its former condition’.” 20:11-21

And Allah ﷻ says:

وَأَلْقَىٰ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدَبِّرًا وَلَمْ يَعْقِبْ يُمُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ

“And [he was told], ‘Throw down your staff.’ But when he saw it writhing as if it were a snake, he turned in flight and did not return. [Allah said], ‘O Moses, fear not. Indeed, in My presence the Messengers do not fear’.” 27:10

And Allah ﷻ says:

وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا

“And Allah spoke to Musa” 4:164

And Allah ﷻ says:

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَانِي وَلَكِنِ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

“And when Moses arrived at Our appointed time and his Lord spoke to him, he said, ‘My Lord, show me [Yourself] that I may look at You.’ [Allah] said, ‘You will not see Me, but look at the mountain; if it should remain in place, then you will see Me.’ But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, ‘Exalted are You! I have repented to You, and I am the first of the believers.” 7:143

And Allah ﷻ says:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِن كُنْتُمْ صَادِقِينَ

“And He taught Adam the names - all of them. Then He showed them to the angels and said, ‘Inform Me of the names of these, if you are truthful.’” 2:31

And Allah ﷻ says:

قَالَ أَهْبِطَا مِنْهَا جَمِيعًا ۚ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ

“[Allah] said, ‘Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter].’ 20:123

And Allah ﷻ says:

قَالَ فَأَهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ ۖ إِنَّكَ مِنَ الصَّاغِرِينَ

“He [Allah] said, ‘Get down from it! It is not for you to act arrogantly in it. Get out! You are one of the lowly!’” 7:13

And Allah ﷻ says:

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِي الَّذِينَ كُنْتُمْ تَزْعُمُونَ

“And [warn of] the Day He will call them and say, ‘Where are My 'partners' which you used to claim?’” 28:62

And Allah ﷻ says:

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ

“And [mention] the Day He will call them and say, ‘What did you answer the messengers?’” 28:65

And Allah ﷻ says:

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ

“Does he not know that Allah sees?” 96:14

And Allah ﷻ says:

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ ۚ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ

“[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing.” 42:11

And Allah ﷻ says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۚ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.” 4:58

And Allah ﷻ says:

سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ ۚ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ الْإِنشَاءِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

“Exalted is He who took His Servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.” 17:1

Narrated Abu Musa:

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى، قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَكُنَّا إِذَا عَلَوْنَا كَبَّرْنَا فَقَالَ "ارْبِعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، تَدْعُونَ سَمِيعًا بَصِيرًا قَرِيبًا". ثُمَّ أَتَى عَلِيٌّ وَأَنَا أَقُولُ فِي نَفْسِي لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. فَقَالَ لِي "يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ قُلْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. فَإِنَّهَا كُنْزٌ مِنْ كُنُوزِ الْجَنَّةِ". أَوْ قَالَ أَلَا أَدُلُّكَ بِهِ.

We were with the Prophet (ﷺ) on a journey, and whenever we ascended a high place, we used to say, "Allahu Akbar." The Prophet (ﷺ) said, "Don't trouble yourselves too much! You are not calling a deaf or an absent person, but you are calling One Who Hears, Sees, and is very near." Then he came to me while I was saying in my heart, "La hawla wala quwwatta illa billah (There is neither might nor power but with Allah)." He said, to me, "O Abdullah bin Qais! Say, 'La hawla wala quwwata illa billah (There is neither might nor power but with Allah), for it is one of the treasures of Paradise.'" Or said, "Shall I tell you of it?" [Sahih al-Bukhari #7386]

Narrated Abu Huraira:

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ - هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ - عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَحَبَّ عَبْدًا نَادَى جِبْرِيلَ إِنَّ اللَّهَ قَدْ أَحَبَّ فَلَأَنَّا فَاجِبُهُ فَيَجِبُهُ جِبْرِيلُ، ثُمَّ يُنَادِي جِبْرِيلُ فِي السَّمَاءِ إِنَّ اللَّهَ قَدْ أَحَبَّ فَلَأَنَّا فَاجِبُوهُ، فَيَجِبُهُ أَهْلُ السَّمَاءِ وَيُوضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الْأَرْضِ".

Allah's Messenger (ﷺ) said, "If Allah loves a person, He calls Jibril, saying, 'Allah loves so and so, O Jibril love him' So Jibril would love him and then would make an announcement in the Heavens: 'Allah has

loved so and so therefore love him also.' So, all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth." (See Hadith No. 66, Vol. 8)

[Sahih al-Bukhari #7485]

Narrated Abu Sa'id Al-Khudri:

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ. فَيَقُولُونَ لَنَبِّكَ رَبَّنَا وَسَعْدِكَ وَالْخَيْرُ فِي بَيْتِكَ. فَيَقُولُ هَلْ رَضِيتُمْ فَيَقُولُونَ وَمَا لَنَا لَا نَرْضَى يَا رَبِّ وَقَدْ أُعْطِينَا مَا لَمْ تَعْطِ أَحَدًا مِنْ خَلْقِكَ. فَيَقُولُ أَلَا أُعْطِيَكُمْ أَفْضَلَ مِنْ ذَلِكَ. فَيَقُولُونَ يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ أَجَلُ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا

The Prophet (ﷺ) said, "Allah will say to the people of Paradise, "O the people of Paradise!" They will say, 'Labbaik, O our Lord, and Sa'daik, and all the good is in Your Hands!' Allah will say, "Are you satisfied?" They will say, 'Why shouldn't we be satisfied, O our Lord as You have given us what You have not given to any of Your created beings?' He will say, 'Shall I not give you something better than that?' They will say, 'O our Lord! What else could be better than that?' He will say, 'I bestow My Pleasure on you and will never be angry with you after that'." [Sahih al-Bukhari #7518]

Narrated Abu Huraira:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا أَيُّوبُ يَغْتَسِلُ غُرْيَانًا حَرًّا عَلَيْهِ رَجُلٌ جَرَادٍ مِنْ ذَهَبٍ فَجَعَلَ يَحْنِي فِي ثَوْبِهِ، فَتَدَاى رُبُّهُ يَا أَيُّوبُ أَلَمْ أَكُنْ أَعْنَيْتُكَ عَمَّا تَرَى قَالَ بَلَى يَا رَبِّ وَلَكِنْ لَا غِنَى بِي عَنْ بَرَكَتِكَ

The Prophet (ﷺ) said, "Once while Job (Ayoub) was taking a bath in a naked state. Suddenly a great number of gold locusts started falling upon him and he started collecting them in his clothes. His Lord called him, 'O Job! Didn't I make you rich enough to dispense with what you see now?' Job said, 'Yes, O Lord! But I cannot dispense with Your Blessings.' Sahih al-Bukhari 7493

Narrated `Abdullah:

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ اجْتَمَعَ عِنْدَ النَّبِيِّ تَقْفِيَانِ وَفُرْشِيٌّ، أَوْ فُرْشِيَّانِ وَتَقْفِيٌّ، كَثِيرَةٌ شَحْمٌ بَطُونُهُمْ قَلِيلَةٌ فَفَهُ قُلُوبُهُمْ فَقَالَ أَحَدُهُمْ أَتَرَوْنَ أَنَّ اللَّهَ يَسْمَعُ مَا نَقُولُ قَالَ الْآخَرُ يَسْمَعُ إِنْ جَهَرْنَا وَلَا يَسْمَعُ إِنْ أَحْفَيْنَا وَقَالَ الْآخَرُ إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَإِنَّهُ يَسْمَعُ إِذَا أَحْفَيْنَا. فَأَنْزَلَ اللَّهُ تَعَالَى {وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ} الْآيَةَ.

Two person of Bani Thaqif and one from Quraish (or two persons from Quraish and one from Bani Thaqif) who had fat bellies but little wisdom, met near the Ka'ba. One of them said, "Did you see that Allah hears what we say?" The other said, "He hears us if we speak aloud, but He does not hear if we speak in stealthy quietness (softly)." The third fellow said, "If He hears when we speak aloud, then He surely hears us if we speak in stealthy quietness (softly)." So, Allah revealed the Verse: - "And you were not covering yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allah does not know much of what you do. 41:22" Sahih al-Bukhari #752

Abu Yunus Sulaim bin Jubair, client of Abu Hurairah, said:

حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ، وَمُحَمَّدُ بْنُ يُونُسَ النَّسَائِيُّ، - الْمَعْنَى - قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُفَرِّجِيُّ، حَدَّثَنَا حَزْمَلَةُ، - يَعْنِي ابْنَ عِمْرَانَ - حَدَّثَنِي أَبُو يُونُسَ، سَلَّمَ بْنُ جُبَيْرٍ مَوْلَى أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقْرَأُ هَذِهِ الْآيَةَ { إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا } إِلَى قَوْلِهِ تَعَالَى { سَمِيعًا بَصِيرًا } قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضَعُ إِبْهَامَهُ عَلَى أُذُنِهِ وَالَّتِي تَلِيهَا عَلَى عُنُقِهِ قَالَ أَبُو هُرَيْرَةَ .

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرُؤُهَا وَيَضَعُ إصْبَعَيْهِ قَالِ ابْنُ يُونُسَ قَالَ الْمُفْرِيُّ يَعْنِي { إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ } يَعْنِي أَنَّ اللَّهَ سَمْعًا وَبَصَرًا . قَالَ أَبُو دَاوُدَ وَهَذَا رَدٌّ عَلَى الْجَهْمِيَّةِ .

I heard Abu Hurairah recite this verse: "Allah doth command you to render back your trusts to those to whom they are due" up to "For Allah is He who heareth and seeth all things". He said: I saw the Messenger of Allah (ﷺ) putting his thumb on his ear and finger on his eye.

Abu Hurairah said: I saw the Messenger of Allah (ﷺ) reciting this verse and putting his fingers. Ibn Yunus said that Al-Muqri said. "Allah hears and sees" means that Allah has the power of hearing and seeing.

Abu Dawud said: This is a refutation of the Jahmiyyah. Sunan Abi Dawud 4728

Ahmad bin Ishaq narrated to me who said, Al-Ansari narrated to us who said, Al-Taymi narrated to us who took it from, Abi Uthman took it from, Abi Musa – May Allah be pleased with him – who said:

حدثني به أحمد بن إسحاق ثنا الأنصاري ثنا التيمي عن أبي عثمان عن أبي موسى رضي الله عنه قال كنا مع رسول الله صلى الله عليه وسلم في سفر فرقينا في عقبة أو ثنية قال كان الرجل منا إذا علاها قال لا إله إلا الله والله أكبر فقال النبي صلى الله عليه وسلم : إنكم لا تتادون أصما ولا غائبا قال وهو على بقلته يعرضها فقال يا أبا موسى أو يا عبد الله ألا أعلمك كلمة من كنوز الجنة قال بلى يا رسول الله قال لا حول ولا قوة إلا بالله وذكر عن النبي صلى الله عليه وسلم أنه كان يحب أن يكون الرجل خفيض الصوت ويكره أن يكون رفيع الصوت وإن الله عز وجل ينادي بصوت يسمعه من بعد كما يسمعه من قرب فليس هذا لغير الله جل ذكره قال أبو عبد الله وفي هذا دليل أن صوت الله لا يشبه أصوات الخلق لأن صوت الله جل ذكره يسمع من بعد كما يسمع من قرب وأن الملائكة يصعقون من صوته فإذا تنادى الملائكة لم يصعقوا وقال عز وجل فلا تجعلوا لله أندادا فليس لصفة الله ند ولا مثل

"We were along with Allah's Apostle (ﷺ) on a journey when the people began to pronounce "Allahu Akbar" in a loud voice. Thereupon Allah's Messenger (ﷺ) said: O people, show mercy to yourselves for you are not calling One who is deaf or absent. Verily, you are calling One who is All-Hearing (and) Near to you and is with you. Abu Musa said that he had been behind him (the Prophet [ﷺ]) and reciting: "There is neither might nor power but that of Allah." He (the Prophet [ﷺ]), while addressing 'Abdullah bin Qais, said: Should I not direct you to a treasure from amongst the treasures of Paradise? I ('Abdullah bin Qais) said: Allah's Messenger, do it, of course. Thereupon he (the Prophet [ﷺ]) said: Then recite: "There is no might and no power except by Allah."

That Al-Bukhari commented:

"In this there is proof that Allah's Voice does not resemble the voice of the creation, because the Voice of Allah – may His remembrance be Exalted! – is heard from far as it is heard from near, and that the Angels fall unconscious upon hearing His Voice. If the angels were to call, they would not fall unconscious. And Allah, the Mighty and Majestic, said {Do not set up equals for Allah}. Thus, there is no equal or similar to an Attribute of Allah, the Exalted. [Source: Khalq Af'al al-'Ibad p.182]

From Jabir ibn 'Abdullah (may Allah be pleased with him) from the Prophet (ﷺ), who said:

حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنِي أَبِي قَالَ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَذِنَ لِي أَنْ أَحَدِّثَ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللَّهِ مِنْ حَمَلَةِ الْعَرْشِ إِنَّ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِمِائَةِ عَامٍ "

'I have been given permission to speak about one of the angels of Allah who carry the Throne. The distance between his ear-lobes and his shoulders is equivalent to a seven-hundred-year journey.'" - Abu Dawood | Chapter: The Jahmiyyah (4727).

Jami' at-Tirmidhi, Chapters on Supplication
Book 48, Hadith 231

'Abu Hurairah and Abu Sa'eed Al-Khudri narrated that the Messenger of Allah said:

"Indeed, Allah has angels who go about on the Earth in addition to the Kuttab of people. So, when they find groups of people remembering Allah, they call to one another: 'Come to that which you have been seeking.' They will come and cover them up to the lowest heaven. Allah will say: 'What were My worshippers doing when you left them?' They will say: 'We left them as they were praising You, glorifying You, and remembering You.'" He said: "So He will say: 'Have they seen Me?' They say: 'No.'" He said: "So He will say: 'Had they seen You, they would have been more ardent in praise of You, more ardent in glorification of You, more ardent in remembrance of You.'" He said: "So He will say: 'And what do they seek?'" He said: "They will say: 'They seek Paradise.'" He said: "So He will say: 'So have they seen it?'" He said: "So they will say: 'No.'" He said: "So He will say: 'So how would it be had they seen it?'" He said: "They will say: 'Had they seen it, they would be more ardent in seeking it, and more eager for it.'" He said: "So He will say: 'So from what thing do they seek refuge?' They will say: 'They seek refuge from the Fire.'" He said: "So He will say: 'And have they seen it?' So, they will say: 'No.'" He said: "So He will say: 'So how would it be had they seen it?' So, they will say: 'Had they seen it, they would be more ardent in fear of it, and more ardent in seeking refuge from it.'" He said: "So He will say: 'So I do call You to witness that I have forgiven them.' So, they will say: 'Indeed among them is so-and-so, a sinner, he did not intend them, he only came to them for some need.' So, He will say: 'They are the people, that none who sits with them shall be miserable.'" (Sahih)

Ibn Shihab Al-Zuhri (d. 124H) narrated that Ka'b said: Musa - Alayhi As-Salam - said:

478 - قال علي بن عاصم: فحدثت بهذا الحديث في مجلس الليثي وفيه ختن سليمان بن علي، رجل من بني زهرة، فقال الزهري: حدثني ابن شهاب الزهري، عن كعب قال: " قال له موسى: يا رب هذا كلامك؟ قال: يا موسى «أنا أكلمك بقدر ما يستطيع بدنك احتمال، ولو كلمتك بأشد من هذا لمت»
الإبانة الكبرى لابن بطّة

My Lord, is this your speech? He replied: O Musa, I speak to you according to what your body can endure, and if I spoke to you harder than this you would die." Al-Ibanah Al-Kubra of Ibn Battah (nr. 478)

Dawud bin Shaybah narrated it to us: Narrated Hamaam: Narrated Al-Qaasim bin Abdul-Waahid: Narrated Abdullah bin Muhammad bin Aqeel narrated to us: that Jaabir bin Abdullah narrated to them: That he heard Abdullah bin Anees (radiAllahu anhu) saying:

851 - نا يزيد، عن هارون، عن همام بن يحيى، قال: نا القاسم بن عبد الواحد المكي، عن عبد الله بن محمد بن عقيل، عن جابر بن عبد الله، عن عبد الله بن أنيس، قال: سمعت رسول الله صلى الله عليه وسلم يقول: «يَحْشُرُ اللَّهُ الْعِبَادَ أَوْ النَّاسَ عُرَاةً غُرْلًا بُهْمًا» قَالَ النَّاسُ: فَمَا بُهْمًا؟ قَالَ: «لَيْسَ مَعَهُمْ شَيْءٌ، فَيَنَادِيهِمْ بِصَوْتٍ يَسْمَعُ مِنْ بُعْدٍ كَمَا يَسْمَعُ مِنْ قُرْبٍ، أَنَا الْمَلِكُ، أَنَا الدِّيَّانُ، لَا يَنْبَغِي لِأَحَدٍ مِنْ أَهْلِ النَّارِ أَنْ يَدْخُلَ النَّارَ، وَلَا أَحَدٍ مِنْ أَهْلِ الْجَنَّةِ عِنْدَهُ مُظْلِمَةٌ»
مسند ابن أبي شيبة

I heard the Prophet (ﷺ) saying: "Allah will gather His slaves? or people? naked, uncircumcised, without anything." We asked, 'What is meant by "without anything"?' The Prophet said, 'They will have nothing

with them.' (The Prophet ﷺ went on,) 'They will be called by a voice that is heard from afar (and I think that he said, 'as if it was from close at hand'), saying, "I am the King, I am the Dayyan. None of the people of the Hellfire will enter the Hellfire while any of the people of Paradise are seeking him for some injustice, he did to them..." Musnad Ibn Abi Shaybah (nr. 851)

Abdullah told me that Harun bin Abdillah said: Sayyar told us that Ja'far said that 'Anbasa Al-Khawwas said that Qatada said:

32 - حدثنا عبد الله قال: حدثنا هارون بن عبد الله, قال: حدثنا سيار, قال: حدثنا جعفر, قال: حدثنا عنبسة الخواص, عن قتادة, قال: "قال موسى بن عمران: يا رب, أنت في السماء ونحن في الأرض, فما علامة غضبك من رضاك؟ قال: إذا استعملت عليكم خياركم فهو علامة رضائي عليكم, وإذا استعملت عليكم شراركم فهو علامة سخطي عليكم العقوبات لابن أبي الدنيا

"The Prophet Musa Alayhi Al-Salam said:" O Lord, you are above the Heaven and we are on the Earth what is the sign of your anger and what is the sign of your satisfaction? Allah said: "If I appoint the best of you as leaders, then that is the sign of My satisfaction with you, and if I appoint the worst of you as leaders over you then that is the sign of My anger with you." Mentioned by: Ibn Abi Al-Dunya in Al-'Uqubat (nr. 32)

The Two Hands

Allah ﷻ says:

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ

"O Iblis, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?" 38:75

And Allah ﷻ says:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

"They have not appraised Allah with true appraisal, while the Earth entirely will be [within] His grip on the Day of Resurrection, and the Heavens will be folded in His right hand. Exalted is He and High above what they associate with Him." 39:67

Narrated Abu Hurayrah (may Allah be pleased with him): Allah's Messenger (ﷺ) said:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، حَدَّثَنَا الْحَارِثُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَمَّا خَلَقَ اللَّهُ آدَمَ وَنَفَخَ فِيهِ الرُّوحَ عَطَسَ فَقَالَ الْحَمْدُ لِلَّهِ فَحَمِدَ اللَّهُ بِإِذْنِهِ فَقَالَ لَهُ رَبُّهُ يَرْحَمُكَ اللَّهُ يَا آدَمُ اذْهَبْ إِلَى أَوْلَئِكَ الْمَلَائِكَةِ إِلَى مَلَأٍ مِنْهُمْ جُلُوسٌ فَقُلِ السَّلَامُ عَلَيْهِمْ . قَالُوا وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ . ثُمَّ رَجَعَ إِلَى رَبِّهِ فَقَالَ إِنَّ هَذِهِ تَحِيَّاتُكَ وَتَحِيَّةُ نَبِيِّكَ بَيْنَهُمْ . فَقَالَ اللَّهُ لَهُ وَيَدَاهُ مَقْبُوضَتَانِ اخْتَرْتُ أَيُّهُمَا شِئْتَ قَالَ اخْتَرْتُ يَمِينَ رَبِّي وَكَلَّمْتُ يَدَيَّ رَبِّي يَمِينُ مُبَارَكَةٍ . ثُمَّ بَسَطَهَا فَإِذَا فِيهَا آدَمُ وَذُرِّيَّتُهُ فَقَالَ أَيُّ رَبِّ مَا هُوَ لَاءٌ فَقَالَ هُوَ لَاءٌ ذُرِّيَّتِكَ فَإِذَا كُلُّ إِنْسَانٍ مَكْتُوبٌ عُمُرُهُ بَيْنَ عَيْنَيْهِ فَإِذَا فِيهِمْ رَجُلٌ أَصْوَرُهُمْ أَوْ مِنْ أَصْوَابِهِمْ . قَالَ يَا رَبِّ مَنْ هَذَا قَالَ هَذَا ابْنُكَ دَاوُدُ قَدْ كَتَبْتُ لَهُ عُمُرَ أَرْبَعِينَ سَنَةً . قَالَ يَا رَبِّ زِدْهُ فِي عُمُرِهِ . قَالَ ذَلِكَ الَّذِي كَتَبْتُ لَهُ . قَالَ أَيُّ رَبِّ فَإِنِّي قَدْ جَعَلْتُ لَهُ مِنْ عُمْرِي سِتِّينَ سَنَةً قَالَ أَنْتَ وَذَلِكَ . قَالَ ثُمَّ أَسْكَنَ الْجَنَّةَ... سنن الترمذي [3367]

When Allah created Adam and breathed into him, he sneezed. He said: Praise be to Allah, by His permission. At this, his Lord said to him: "Your Lord has bestowed mercy on you. O Adam! Go to those angels sitting there and greet them." So, Adam said: As Salaamu 'Alaykum (peace be upon you). They responded to him. Then he came back to his Lord. Allah said: "It will be your greeting and the greeting of your offspring."

Allah said, having made His Hands closed: "Select any one of them." Adam said: "I select the right hand and both the hands of my Lord are right and blessed." Then Allah spread it. There was Adam and his generation. Adam asked: "O Lord! Who are these people?" Allah said: "They are your children." Every human being's life is written between his eyes. Among them was a man with the brightest face. For him was written only forty years of age. Adam said: "O Lord! Who is this fellow?" Allah said: "This is your son Dawood [David]. His life span is written forty years." Adam said: "O Lord! Increase his age." Allah said: "This is what I have written down for him." He said: "Then I give him sixty years of my age." Allah said: "This is between you and him. Live in Paradise..." - Jami Al-Tirmidhi (3213)

This Hadith is sound and reported by Ibn Abi Asim, Ibn Hibbaan and Al-Hakim in his Mustadrak

15344 حدثنا أبو كريب قال: حدثنا يحيى بن عيسى، عن الأعمش، عن حبيب بن أبي ثابت، عن سعيد بن جبير، عن ابن عباس: (وإذ أخذ ربك من بني آدم من ظهورهم ذريتهم) قال: لما خلق الله آدم، أخذ ذريته من ظهره مثل الذر، فقبض قبضتين، فقال لأصحاب اليمين: "ادخلوا الجنة بسلام"، وقال للآخرين: "ادخلوا النار ولا أبالي". تفسير الطبري 227/13

Abu Kurayb told us that Yahya bin Isa said that Al-A'mash said that Habib bin Abi Thabit said that Said bin Jubayr said Ibn Abbas said: about the words of Allah " And when thy Lord took from the Children of Adam, from their loins, their seed, and made them testify against themselves, 'Am I not your Lord?' They said, 'Yes, we testify'-- lest you should say on the Day of Resurrection, 'we were heedless of this,'. (Al-A'raf: 172): "When he had created Adam, he took his offspring from his back like seed, and took two handfuls and said to those in His Right Hand: "Enter paradise with peace" and to the rest he said: "Enter the hellfire and I do not care". Tafsir Al-Tabari 13/227 No.: 15344

Musa Alayhi Al-Salam said to Adam Alayhi Al-Salam:

أَنْتَ آدَمُ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَسَجَدَ لَكَ مَلَائِكَ

"Allah created you with His Hand and the angels prostrated to you." (Muslim, #2652);

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَإِبْرَاهِيمُ بْنُ دِينَارٍ، وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ، وَأَحْمَدُ بْنُ عَبْدِ الصَّغِيِّ جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، - وَاللَّفْظُ لِابْنِ حَاتِمٍ وَابْنِ دِينَارٍ - قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُمَرُو، عَنْ طَاوُسٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اخْتَجَّ آدَمُ وَمُوسَى فَقَالَ مُوسَى يَا آدَمُ أَنْتَ أَبُوْنَا خَيِّتْنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ فَقَالَ لَهُ آدَمُ أَنْتَ مُوسَى اصْطَفَاكَ اللَّهُ بِكَلَامِهِ وَحَظَّ لَكَ بِيَدِهِ أَنْتَلُوْنِي عَلَى أَمْرِ قَدَرَهُ اللَّهُ عَلَى قَبْلِ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً ". فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَحَجَّ آدَمُ مُوسَى فَحَجَّ آدَمُ مُوسَى ". وَفِي حَدِيثِ ابْنِ أَبِي عُمَرَ وَابْنِ عَبْدِ قَالَ أَحَدُهُمَا حَظَّ . وَقَالَ الْآخَرُ كَتَبَ لَكَ التَّوْرَةَ بِيَدِهِ .

There was an argument between Adam and Musa. Musa said to Adam: You are our father. You did us harm and caused us to get out of Paradise. Adam said to him: You are Moses. Allah selected you (for direct conversation with you) and wrote with His own Hand the Book (Torah) for you. Despite this you blame me for an act which Allah had ordained for me forty years before He created me. Allah's Apostle (ﷺ) said: Thus, Adam confuted Musa. Thus, Adam confuted Musa. [Sahih Muslim #2652]

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah the Most High said:

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قَالَ اللَّهُ تَعَالَى يُؤْذِنِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أَقْلِبُ اللَّيْلَ وَالنَّهَارَ " .

"The son of Adam offends Me by abusing Time, for I am Time; in My Hands are all things and I cause the alteration of the night and day." (See Hadith No. 351, Vol. 6) [Sahih al-Bukhari #7491]

Narrated 'Abu Huraira:

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ بْنُ مُسَافِرٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يَقْبِضُ اللَّهُ الْأَرْضَ، وَيَطْوِي السَّمَوَاتِ بِيَمِينِهِ، ثُمَّ يَقُولُ أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ " .

I heard Allah's Messenger (ﷺ) saying, "Allah will hold the whole Earth, and roll all the Heavens up in His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?'" - Sahih al-Bukhari 4860

1650 – حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ خَلْفٍ، قَالَ: حَدَّثَنَا حَجَّاجٌ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سُلَيْمَانَ الْفَارِسِيِّ، قَالَ: "سَخَّرَ اللَّهُ طِينَةَ آدَمَ أَرْبَعِينَ لَيْلَةً ثُمَّ جَمَعَهُ بِيَدِهِ، وَأَشَارَ حَمَّادُ بِيَدِهِ، فَحَرَّ طِينُهُ بِيَمِينِهِ وَخَبِيثُهُ بِشِمَالِهِ قَالَ: هَكَذَا، وَمَسَحَ حَمَّادٌ إِخْدَى يَدَيْهِ عَلَى الْأُخْرَى، وَكَذَلِكَ فَعَلَ الْحَجَّاجُ، قَالَ: فَمِنْ ثَمَّ خَرَجَ الطَّيِّبُ مِنَ الْخَبِيثِ، وَالْإِبَانَةُ الْكُبْرَى لِابْنِ بَطَّةٍ

Abu Ali Muhammad bin Yusuf said: Abdul Rahman bin Khalaf narrated to us, saying: Hajjaj narrated to us, saying: Hamad bin Salamah narrated to us, saying: from Sulayman Al-Taymi, from Abi Uthman Al-Nahdi, that Salman Al-Farisi said: "Allah fermented the mud of Adam for 40 nights, then He gathered it with His Hand. And Hamad pointed with His Hands, hence, its good fell down into His Right & its bad fell down into His Left. [The narrator] said: As such, and Hamad wiped one of his hands upon the other. Likewise did Al-Hajjaj. [the narrator] said: And from there was the good [of it] removed from the bad [of it], and the bad [of it] removed from the good [of it]. - Al-Ibanah Al-Kubrah of Ibn Battah (nr. 1650)

It was narrated from ‘Abdullah bin ‘Amr bin Al-‘As that:

أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ حَرْبٍ، وَأَنْبَأَنَا مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ، عَنْ ابْنِ الْمُبَارَكِ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْمُسْطَبِينَ عِنْدَ اللَّهِ تَعَالَى عَلَى مَنَابِرٍ مِنْ نُورٍ عَلَى يَمِينِ الرَّحْمَنِ الَّذِينَ يَغْدُلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا ". قَالَ مُحَمَّدٌ فِي حَدِيثِهِ " وَكَلَّمَا يَدَيْهِ يَمِينٌ " سنن النسائي 5379

The Prophet (ﷺ) said: "Those who are just and fair will be with Allah, Most High, on thrones of light, at the right hand of the Most Merciful, those who are just in their rulings and in their dealings with their families and those of whom they are in charge." Muhammad (one of the narrators) said in his Hadith: "And both of His Hands are right Hands." Sunan an-Nasa'i 5379

Abu adh-Darda' reported the Messenger of Allah as saying,

27488 – حَدَّثَنَا هَيْثَمٌ – وَسَمِعْتُهُ أَنَا مِنْهُ – قَالَ: حَدَّثَنَا أَبُو الرَّبِيعِ، عَنْ يُونُسَ، عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي الدَّرْدَاءِ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " خَلَقَ اللَّهُ آدَمَ حِينَ خَلَقَهُ، فَضَرَبَ كَتِفَهُ الْيُمْنَى، فَأَخْرَجَ ذُرِّيَّةَ بَيْضَاءَ، كَأَنَّهُمْ الذَّرُّ، وَضَرَبَ كَتِفَهُ الْيُسْرَى، فَأَخْرَجَ ذُرِّيَّةَ سَوْدَاءَ كَأَنَّهُمْ الْحُمْمُ، فَقَالَ لِلَّذِي فِي يَمِينِهِ: إِلَى الْجَنَّةِ، وَلَا أَبَالِي وَقَالَ لِلَّذِي فِي كَتِفِهِ الْيُسْرَى: إِلَى النَّارِ وَلَا أَبَالِي " مسند أحمد مخرجا

"Allah created Adam when He created him and struck his right shoulder and brought forth his offspring white like small ants. And he struck his left shoulder and brought forth his offspring black as though they were charcoal. Then He said to the party on his Right [Hand], 'To paradise, and I do not care' and He said to the party in his Left Hand, 'To hellfire, and I do not care'." – Musnad Ahmad 27488

It has been narrated on the authority of ‘Abdullah bin ‘Umar that the Messenger of Allah (ﷺ) said:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ نُمَيْرٍ قَالُوا حَدَّثَنَا سُفْيَانُ، عَنْ عُيَيْنَةَ عَنْ عَمْرِو بْنِ - يَعْنِي ابْنَ دِينَارٍ - عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ ابْنُ نُمَيْرٍ وَأَبُو بَكْرِ يَنْبُلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي حَدِيثِ زُهَيْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الْمُسْطَبِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكَلَّمَا يَدَيْهِ يَمِينٌ الَّذِينَ يَغْدُلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا ".

Behold! The Dispensers of justice will be seated on the pulpits of light beside Allah, on the right side of the Merciful, Exalted and Glorious. Both His Hands are Right. (The Dispensers of justice are) those who do justice in their judgements, in matters relating to their families and in all that they undertake to do. - Sahih Muslim 1827

One may Ask after reading the previous narrations. How do they reconcile? (I.e. That Allah Has a Right & Left Hand & that both His Hands are His Right [Hand]) Imam Ad-Darami answers:

قال أبو سعيد : ويلك أيها المعارض! إنما عنى رسول الله صلى الله عليه وسلم ما قد أطلق على التي في مقابلة اليمين الشمال ، ولكن تأويله : ((وكلتا يديه يمين)) ؛ أي : مُنَزَّهٌ عَلَى النقص والضعف ؛ كما في أيدينا الشمال من النقص وعدم البطش ، فقال : ((كلتا يدي الرحمن يمين)) ؛ إجلالاً لله ، وتعظيماً أن يوصف بالشمال ، وقد وصفت يده بالشمال واليسار ، وكذلك لو لم يجز إطلاق الشمال واليسار ؛ لما أطلق رسول الله صلى الله عليه وسلم ، ولو لم يجز أن يقال : كلتا يدي الرحمن يمين ؛ لم يقله رسول الله صلى الله عليه وسلم ، وهذا قد جوزه الناس في الخلق ؛ فكيف لا يجوز ابن التلجي في يدي الله أنهما جميعاً يمينان ، وقد سُمِّي من الناس ذا الشمالين ، فجاز نفي دعوى ابن التلجي أيضاً ، ويخرج ذو الشمالين من معنى أصحاب الأيدي.

نقض الدارمي على بشر المريسي 2/698-699

Abu Saeed said: Woe to you, O opposer! The Messenger of Allah (ﷺ) only meant what can be used as a comparison to the right & left. However, its interpretation: 'And both His Hands are His Right'; means free from imperfection & weakness; as is in our left hands of imperfection & lack of force. So, he said: 'both the Hands of Ar-Rahman'; in glorification & magnification of Allah from being described with the left (hand). And His Hands have been described with the left & the right. Likewise, if it weren't possible to say the left & the right, then the Messenger of Allah (ﷺ) wouldn't have said it. And if it wasn't possible to say: both the Hands of Ar-Rahman are [His] Right; then the Messenger of Allah (ﷺ) wouldn't have said it. And the people have allowed [its usage] in regards to the creation, so how can Ibn at-Thalji not find it possible for it to be said regarding the Hand of Allah? That They're Both Two Right [Hands]? And some people were called owners of the two left (hands), therefore [according to] the claim of Ibn Al-Thalaji, it's possible to negate the owners of the two lefts & to exclude them from the meaning of the owners of the hands. Naqd Ad-Darami 2/698-699

The Face & the Believers Seeing Allah in the Hereafter

Allah ﷻ says:

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

“And there will remain the Face of your Lord, Owner of Majesty and Honor.” 55:27

And Allah ﷻ says:

وَلَا تُدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

“And do not invoke with Allah another deity. There is no Deity except Him. Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned. 28:88

That Al-Bukhari reported:

قال البخاري قال الله سبحانه وتعالى كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ إِلَّا مُلْكُهُ وَيُقَالُ إِلَّا مَا أَرِيدَ بِهِ وَجْهُ اللَّهِ
صحيح البخاري كتاب تفسير القرآن سورة القصص

Allah the Exalted said, “Everything will perish except His face,” (28:88) which means everything will perish except His dominion, or it is said everything will perish except what was intended for the sake of Allah. Source: Sahih Bukhari, Kitab At-Tafsir, Surah Al-Qasas 28:88

Narrated by Muslim in his Sahih (188ab) from Suhayb, according to whom the Prophet (ﷺ) said:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَرَ بْنِ مَيْسَرَةَ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتِ بْنِ أَنَسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
لَيْلَى، عَنْ صُهَيْبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ - قَالَ - يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى ثَرِيدُونَ شَيْئًا أَرِيدُكُمْ
فَيَقُولُونَ أَلَمْ تُبَيِّضْ وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنْجِنَا مِنَ النَّارِ - قَالَ - فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ
وَجَلَّ " حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، بِهَذَا الْإِسْنَادِ وَزَادَ ثُمَّ تَلَا هَذِهِ الْآيَةَ الَّذِينَ أَحْسَنُوا الْخُسَى
وَزِيَادَةُ
صحيح مسلم

“When the people of Paradise enter Paradise, Allah will say, ‘Do you want anything more?’ They will say, ‘Have You not brightened our faces, admitted us to Paradise and saved us from Hell?’ Then the veil will be lifted and they will not have seen anything dearer to them than looking upon their Lord, may He be Glorified and Exalted. Then he recited the verse (interpretation of the meaning):

“For those who have done good is the best reward and even more (i.e. having the honor of glancing at the Face of Allah)” [Yoonus 10:26]

The explanation that this refers to looking at Allah's Noble Face was narrated from Abu Bakr, Hudhayfah bin Al-Yaman, `Abdullah bin `Abbas, Sa`id bin Al-Musayyib, `Abdur-Rahman bin Abu Layla, `Abdur-Rahman bin Sabit, Mujahid, `Ikrimah, `Amir bin Sa`ad, `Ata', Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi, Muhammad bin Ishaq, and others from the earlier and later scholars. There are many Hadiths that contain the same interpretation. Namely, that is what is meant by ‘even more’ (wa ziyada) is looking at

the Face of Allah Blessed be He. Among these Hadiths is what Abdillah bin Ahmad recorded in Kitab Al-Sunnah nr. 484 (with his chain of narrations) that:

484 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاعَانِيُّ، نا مُحَمَّدُ بْنُ حُمَيْدٍ، نا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءِ الْخِرَاسَانِيِّ، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " {الَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ} [يونس: 26] قَالَ: الزَّيَادَةُ النَّظَرُ إِلَى وَجْهِ رَبِّهِمْ عَزَّ وَجَلَّ " كتاب السنة لعبد الله بن أحمد

Allah's Messenger recited this Ayah:

{الَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ}

"For them who have done good is the best [reward] and extra." [Yunas : 26] And he said: "The extra is looking at the Face of their Lord, the Glorified & Sublime."

It was narrated that Ibn 'Abbas (radi Allahu anhu) said:

485 – حَدَّثَنِي أَبُو بَكْرِ الصَّاعَانِيُّ، نا أَبُو نُعَيْمٍ، نا سَلَمَةُ بْنُ سَابُورٍ، عَنْ عَطِيَّةٍ، عَنْ –[263]- ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ: " {وُجُوهُ يَوْمَئِذٍ نَاضِرَةٌ} [القيامة: 22] يَعْنِي حُسْنَهَا {إِلَى رَبِّهَا نَاظِرَةٌ} [القيامة: 23] قَالَ: نَظَرْتُ إِلَى الْخَالِقِ عَزَّ وَجَلَّ " كتاب السنة لعبد الله بن أحمد

"[The Ayah] 'Some faces that Day shall be 'shining and radiant' (Naadirah) [75:22]' means, [because of the] Beauty. 'Looking at their Lord' means, looking upon the Face of their Lord, the Glorified & Sublime." -Kitab As-Sunnah of Abdillah bin Hanbal (485). This is the belief of the Mufasssireen (commentators on the Qur'an) among the scholars of the Sunnah and Hadith.

Narrated Jarir bin `Abdullah:

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا عَاصِمُ بْنُ يُوسُفَ الْيَزِيدِيُّ، حَدَّثَنَا أَبُو شِهَابٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عَيَانًا " . كتاب السنة لعبد الله بن أحمد

The Prophet (ﷺ) said, "You will definitely see your Lord with your own eyes." [Sahih al-Bukhari #7435]

Narrated `Adi bin Hatim:

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنِي الْأَعْمَشُ، عَنْ حَبِيبَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ وَلَا حِجَابٌ يَحْجُبُهُ " . صحيح البخاري

Allah's Messenger (ﷺ) said, "There will be none among you but his Lord will speak to him, and there will be no interpreter between them nor a screen to screen Him." [Sahih al-Bukhari #7443]

Narrated Qais:

حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَنَظَرَ إِلَى الْقَمَرِ لَيْلَةً - يَعْنِي الْبَدْرَ - فَقَالَ " إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تَضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَغْلِبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا " . ثُمَّ قَرَأَ {وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ} . قَالَ إِسْمَاعِيلُ افْعَلُوا لَا تَفُوتُكُمْ . صحيح البخاري

Jarir said, "We were with the Prophet (ﷺ) and he looked at the moon - meaning the full-moon - and said, 'Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or unintentional negligence) a prayer before the sunrise (Fajr) and a prayer before sunset (ʿAsr), you must do so.' He then recited Allah's Statement: And glorify the Praises of your Lord before the rising of the sun and before (its) setting." (50.39) Isma'il said, "Offer those prayers and do not miss them." Sahih al-Bukhari #554

Narrated 'Abu Huraira radhi Allahu 'anhu :

Some people said, "O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" He said, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, Allah's Messenger (ﷺ)." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, No, O Allah's Messenger (ﷺ)!" He said, "So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than what they will know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him. **Then Allah will come to them in a shape that they will know and will say, 'I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him.** Then a bridge will be laid over the (Hell) Fire." Allah's Messenger (ﷺ) added, "I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahumma Sallim, Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks Similar to the thorns of As Sa'dan (a thorny tree). Didn't you see the thorns of As-Sa'dan?" The companions said, "Yes, O Allah's Messenger (ﷺ)." He added, "So the hooks over that bridge will be like the thorns of As-Sa-dan except that their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allah has finished the judgments among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the fire to consume the traces of prostration on the body of Adam's son. So they will take them out, and by then they would have burnt (as coal), and then water, called Ma'ul Hayat (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapor has Poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allah till Allah says, 'Perhaps, if I give you what you want), you will ask for another thing?' The man will say, 'No, by Your Power, I will not ask You for anything else.' Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Adam! How treacherous you are!' The man will keep on invoking Allah till Allah will say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything else after that. So, Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah wills, and then he will say, 'O Lord! Let me enter Paradise.' Allah will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Adam! How treacherous you are!' On that, the man will

say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allah till Allah will smile and when Allah will smile because of him, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allah will say, All this (i.e. what you have wished for) and as much again therewith are for you'. " Abu Huraira added: That man will be the last of the people of Paradise to enter (Paradise). [Sahih al-Bukhari 6573]

At-Tabaraani narrated in Al-Ahadith Al-Tuwal (35) that Anas ibn Malik said: The Messenger of Allah (ﷺ) said: "Jibril came to me with something like a white mirror in his hand, on which there was a black spot. I said: 'What is this, O Jibril?' He said: 'This is Jumu'ah (Friday); it is the master of days and we call it Yawm Al-Mazeed (the day of more – cf. "There they will have all that they desire, and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic)" [Qaaf 50:35]).' I said: 'O Jibril, what does "more" mean?' He said: 'That is because your Lord has allocated a valley in Paradise that is more fragrant than white musk. When Friday comes, among the days in the hereafter, the Lord, may He be Blessed and Exalted, will descend from His Throne ('Arsh) to His Kursiy, and the Kursiy will be surrounded with seats of light on which the Prophets will sit. These seats will be surrounded with footstools of gold on which the martyrs will sit. The people of the chambers will come down from the chambers and sit on sand hills of musk, and those who sit on the sand hills will not think that those who sit on the footstools and seats are any better off than them. Then the Owner of Majesty and Honor will appear and say: 'Ask of Me.' They will say: 'We ask for Your good pleasure, O Lord.' He will say: 'It is because I am pleased with you that you are in My Paradise, and you are honored.' Then He will say (again): 'Ask of Me.' They will say all together: 'We ask for Your good pleasure.' He will ask them to testify that He is pleased with them. Then He will say (once more): 'Ask of Me,' and they will ask of Him until each one of them is finished. Then He will grant them that which no eye has seen, no ear has heard, and it has not crossed the mind of any human."

It was also narrated by Ibn Abi'd-Dunya in Sifat Al-Jannah (88) via another isnaad; he added: "... there is nothing that they are more eager for than Friday; the more they gaze more upon their Lord, the more they will increase in honor."

Al-Mundhiri said:

رَوَاهُ ابْنُ أَبِي الدُّنْيَا وَالطَّبْرَانِيُّ فِي الْأَوْسَطِ بِإِسْنَادَيْنِ أَحَدُهُمَا جَيِّدٌ قَوِيٌّ وَأَبُو يَعْلَى مُخْتَصِرًا وَرَوَاتِهِ رُوَاةُ الصَّحِيحِ وَالْبَزَّازُ وَاللَّفْظُ لَهُ
الرَّغِيبُ وَالتَّرْهِيْبُ 4/311

It was narrated by Ibn Abi'd-Dunya and by at-Tabaraani in Al-Awsat with two isnaads, one of which is Jayyid (good) Qawiy (strong). A shorter version was also narrated by that Abu Ya'la; the men of its isnaad are the men of as-Sahih. And it was also narrated by Al-Bazzaar & the wording is his. End quote from At-Targheeb Wa't-Tarheeb, 4/311

Ad-Daraqutni narrated with a Sahih isnaad from Ibn Al-Mubarak: Al-Mas'oodi told us, from Al-Minhaal ibn 'Amr, from Abu 'Ubaydah, from 'Abdullah ibn Mas'ood, who said:

حَدَّثَنَا أَحْمَدُ بْنُ سَلْمَانَ بْنِ الْحَسَنِ، قَالَ: قُرِئَ عَلَى مُحَمَّدِ بْنِ إِسْمَاعِيلَ السَّلْمِيِّ، وَأَنَا أَسْمَعُ: حَدَّثَنَا نَعِيمُ بْنُ حَمَّادٍ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، - 165 -
أَخْبَرَنَا الْمُسْعُودِيُّ، عَنْ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: «سَارِعُوا إِلَى الْجُمُعَةِ؛ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْزِلُ
«لِأَهْلِ الْجَنَّةِ فِي كُلِّ جُمُعَةٍ فِي كُتُبٍ مِنْ كَافُورٍ، فَيَكُونُونَ فِي قُرْبِهِمْ مِنْهُ عَلَى قَدَرٍ تَسَارِعُهُمْ إِلَى الْجُمُعَةِ فِي الدُّنْيَا
الرُّوْيَةُ لِلدَّارِقُطْنِيِّ

“Hasten to Jumu’ah, for verily Allah will appear to the people of Paradise every Friday when they gather at a sand hill of camphor, and their closeness to Him will be commensurate with the degree to which they hastened to Jumu’ah in this world.” – Al-Ruya of Ad-Daraqutni (nr. 165)

Jabir bin Abdullah said:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ {قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ} قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَعُوذُ بِوَجْهِكَ". فَقَالَ {أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ} فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَعُوذُ بِوَجْهِكَ". قَالَ {أَوْ يَلْبِسَكُمْ شِيْعًا} فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "هَذَا أَيْسَرُ".
صحيح البخاري

When this Verse: - 'Say (O Muhammad!): He has Power to send torments on you from above,' (6.65) was revealed; The Prophet (ﷺ) said, "I seek refuge in Your Face." Allah revealed: - '..or from underneath your feet.' (6.65) The Prophet (ﷺ) then said, "I seek refuge in Your Face!" Then Allah revealed: - '...or confuse you in party-strife.' (6.65) On that, the Prophet (ﷺ) said, "This is easier." [Sahih Al-Bukhari 7406]

Yahya said: Sa'id narrated to me from Qatadah (d. 118H) regarding the Saying of Allah The Most High: "[Some] faces, that Day, will be radiant,"

عن يحيى قال: وحدثنني سعيد عن قتادة في قول الله تعالى: {وجوه يومئذ ناضرة} قال: ناعمة، {إلى ربها ناظرة} قال: تنظر إلى الله تعالى. {قال يحيى: وإنما ينظر إليه} المؤمنون، وأما {الكافرون فيحتجب عنهم عز وجل، وهو قوله: {كلا إنهم يومئذ عن ربهم لمحبوبون} [أصول السنة لابن أبي زمنين رقم الأثر ٥٧]

He said: Joyful, “Looking at their Lord.” He said: “Looking at Allah The Most High.” Yahya said: Only the believers shall look at Him as for the Kafirun, they will be veiled from The Glorified & Sublime, and this is His Saying: “No! Indeed, from their Lord, that Day, they will be partitioned.” – Usool As-Sunnah of Ibn Abi Zamaneen (nr. 57)

The Two Feet

The Feet:

Narrated Abu Huraira:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعْدٍ بْنُ إِبرَاهِيمَ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ إِلَى رَبِّهِمَا فَقَالَتِ الْجَنَّةُ يَا رَبِّ مَا لَهَا لَا يَدْخُلُهَا إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَطُهُمْ. وَقَالَتِ النَّارُ - يَغْنِي - أَوْثَرْتُ بِالْمُتَكَبِّرِينَ. فَقَالَ اللَّهُ تَعَالَى لِلْجَنَّةِ أَنْتِ رَحْمَتِي. وَقَالَ لِلنَّارِ أَنْتِ عَذَابِي أُصِيبُ بِكَ مَنْ أَشَاءُ، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مَلُؤُهَا - قَالَ - فَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ لَا يَطْلُمُ مَنْ خَلَقَهُ أَحَدًا، وَإِنَّهُ يُنْشِئُ لِلنَّارِ مَنْ يَشَاءُ فَيُلْقُونَ فِيهَا فَنَقُولُ هَلْ مِنْ مَزِيدٍ. ثَلَاثًا، حَتَّى يَضَعَ فِيهَا قَدَمَهُ فَيَمْتَلِئُ وَيُرَدُّ بَعْضُهَا إِلَى بَعْضٍ وَتَقُولُ قَطُّ قَطُّ قَطُّ ".
صحيح البخاري

The Prophet (ﷺ) said, "Paradise and Hell (Fire) quarreled in the presence of their Lord. Paradise said, 'O Lord! What is wrong with me that only the poor and humble people enter me?' Hell (Fire) said, I have been favored with the arrogant people.' So, Allah said to Paradise, 'You are My Mercy,' and said to Hell, 'You are My Punishment which I inflict upon whom I wish, and I shall fill both of you.'" The Prophet added, "As for Paradise, (it will be filled with good people) because Allah does not wrong any of His created things, and He creates for Hell (Fire) whomever He wills, and they will be thrown into it, and it will say thrice, 'Is there any more, till Allah will put His Foot over it and it will become full and its sides will come close to each other and it will say, 'Qat! Qat! Qat! (Enough! Enough! Enough!). [Sahih Al-Bukhari #7449]

Allah ﷻ says:

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

“...His Kursi extends over the Heavens and the Earth..”

Al-Kursiy (The Footstool) is the place of the Two Feet of Ar-Rahman:

Abu Musa Al-Ash'ari (may Allah be pleased with him) said: The Kursiy is the place for the Two Feet, and it creaks as a saddle creaks.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، وَإِسْمَاعِيلُ بْنُ إِبرَاهِيمَ بْنِ عَزْرَانَ قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنِي -[436]- أَبِي، حَدَّثَنَا مُحَمَّدُ بْنُ جَعَادَةَ، عَنْ سَلَمَةَ بْنِ كَهَيْلٍ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، -[437]- قَالَ: " § الْكُرْسِيُّ مَوْضِعُ الْقَدَمَيْنِ، وَلَهُ أَطْيَطُ كَأَطْيَطِ الرَّحْلِ
كتاب السنة لعبد الله بن أحمد الرقم 1022

Narrated by 'Abdullah ibn Al-Imam Ahmad in As-Sunnah 1022; Ibn Abi Shaybah in Al-'Arsh, 60; and by that Ibn Jareer, that Al-Bayhaqi and others.

The Two Eyes

Allah ﷻ says:

فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

“...For verily, you are under Our Eyes” [At-Toor 52:48]

And Allah ﷻ says:

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ

Then We inspired in him, saying: Make the ship under Our eyes and Our inspiration. Then, when Our command cometh and the oven gusheth water, introduce therein of every (kind) two spouses, and thy household save him thereof against whom the Word hath already gone forth. And plead not with Me on behalf of those who have done wrong. Lo! they will be drowned. 23:27

And Allah ﷻ says:

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ

And We carried him [Nuh 'Alayhis Salam] on a [construction of] planks and nails, sailing under Our Eyes as reward for he who had been denied 54:13-14

And Allah ﷻ says:

أَنْ أَفْذِفِيهِ فِي التَّابُوتِ فَافْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَى عَيْنِي

[Saying], 'Cast him into the Tabut (a box or case or a chest) and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me that you would be brought up under My Eye. 20:39

Abdillah narrated:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُونَيْدٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، قَالَ ذُكِرَ الدَّجَالُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " إِنَّ اللَّهَ لَا يَخْفَى عَلَيْكُمْ، إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ. وَأَشَارَ بِيَدِهِ إِلَى عَيْنِهِ. وَإِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرَ الْعَيْنِ الْيُمْنَى كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ ".
صحيح البخاري

Ad-Dajjal was mentioned in the presence of the Prophet (ﷺ). The Prophet (ﷺ) said, "Allah is not hidden from you; He is not one-eyed," and pointed with his hand towards his eye, adding, "While Al-Masih Ad-Dajjal is blind in the right eye and his eye looks like a protruding grape." [Sahih Al-Bukhari #7407]

About interpreting the Attributes

'Uthman ibn Sa'eed ad-Daarimi (d. 280 – may Allah have mercy upon him) said:

وَنَحْنُ قَدْ عَرَفْنَا بِحَمْدِ اللَّهِ تَعَالَى 1 مِنْ لُغَاتِ الْعَرَبِ هَذِهِ الْمَجَازَاتِ الَّتِي اتَّخَذْتُموها دَلْسَةً وَأَغْلُوْطَةً عَلَى الْجُهَالِ، تَنْفُونَ بِهَا عَنِ اللَّهِ 2 حَقَائِقَ الصِّفَاتِ بِعِلَلِ الْمَجَازَاتِ، غَيْرَ أَنَا نَقُولُ: لَا يُحْكَمُ لِلْعَرَبِ 5 مِنْ كَلَامِ الْعَرَبِ عَلَى الْأَعْلَبِ، وَلَكِنْ نَصْرِفُ مَعَانِيهَا إِلَى الْأَعْلَبِ حَتَّى تَأْتُوا 3 بِزُهَانٍ أَنَّهُ عَنَى بِهَا الْأَعْرَبَ، وَهَذَا هُوَ الْمَذْهَبُ الَّذِي إِلَى الْعَدْلِ وَالْإِنْصَافِ 4 أَقْرَبُ، لَا أَنْ تَغْتَرِضَ 1 صِفَاتِ اللَّهِ الْمَعْرُوفَةِ الْمَقْبُولَةِ عِنْدَ أَهْلِ الْبَصَرِ فَتَنْصَرِفُ مَعَانِيهَا بِعِلَّةِ الْمَجَازَاتِ
نقض الدارمي على بشر المريسي 2/855

Praise be to Allah, may He be exalted, we know about the concept of metaphors from the language of the Arabs, which you have taken and used to confuse and mislead the ignorant. By means of this concept you denied the reality of the divine attributes, on the basis of the metaphor argument. But we say: It is wrong to judge the most common style in the Arabic language on the basis of its rarest style; rather we should understand the statements of the Arabs on the basis of the most common style, unless you can produce proof that what is meant here is the rarer style (namely metaphor). This is the approach that is most fair, and it is not right to approach the divine attributes that are well known and understood as they appear to be by people of common sense, and twist the meaning on the grounds that these are metaphors. Source: "Naqd Ad-Darimi 'Ala Bishr al-Mireesi" of Al-Darimi 2/855

He said:

قال الدارمي في الرد على الجهمية : ٣٦٧ - وَنُكْفِرُهُمْ أَيْضًا بِالْمَشْهُورِ مِنْ كُفْرِهِمْ أَنَّهُمْ لَا يُثْبِتُونَ لِلَّهِ تَبَارَكَ وَتَعَالَى وَجْهًا وَلَا سَمْعًا وَلَا بَصَرًا وَلَا عِلْمًا وَلَا كَلَامًا وَلَا صِفَةً إِلَّا بِتَأْوِيلٍ ضَلَالٍ،

"And we also Takfir them because of what is known from their Kufr by everybody: that they don't acknowledge that Allah Exalted is He has a Face or that He can Hear and See and Speak or that He has Knowledge or any other attribute except when they give an erroneous interpretation (ie that Allah spoke without sound and other things audhu billah)." Source: "Al-Radd ala Al-Jahmiyyah" of Al-Darimi p199 nr367

Al-Ajurri (d. 360H) said

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ: رَحِمَهُ اللَّهُ: اْعْلَمُوا وَفَقْنَا اللَّهَ وَإِيَّاكُمْ لِلرَّشَادِ مِنَ الْقَوْلِ وَالْعَمَلِ أَنَّ أَهْلَ الْحَقِّ يَصِفُونَ اللَّهَ عَزَّ وَجَلَّ بِمَا وَصَفَ بِهِ نَفْسَهُ عَزَّ وَجَلَّ , وَبِمَا وَصَفَهُ بِهِ رَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , وَبِمَا وَصَفَهُ بِهِ الصَّحَابَةُ رَضِيَ اللَّهُ عَنْهُمْ , وَهَذَا مَذْهَبُ الْعُلَمَاءِ مِمَّنْ اتَّبَعَ وَلَمْ يَبْتَدِعْ ,
الشریعة للأجری ٢/١٠٥١

"Know, may Allah grant us & you success in what is righteous of speech and action, that the people of Haq (truth) describe Allah as He Glorified & Sublime be He, has described Himself with, and as His Prophet (ﷺ) has described Him, and as the Sahabah radiya Allahu anhum have described Him. This is the Madhab of the scholars who have followed and didn't innovate."
- Al-Sharia 2/1051

The Mu'atilah Exposed

From the innovated sayings of the Jahmiyyah is:

I never said that Allah is not above the Throne. I said He is not in a location above the throne. And they intend by this to negate that Allah is actually above the Throne, and so we say regarding this saying: When you are speaking to a Jahmi Ash'ari, then know that what he actually intends by his words is different to what you assume he means. For when the Jahmi says: I never said that Allah is not above the Throne... Then in his mind it is possible that what he is thinking is "Allah is above the throne in rank and status" (meaning, symbolically and metaphorically) and he does not affirm Allah Himself is above the Throne and he may not even hold that the Throne is a true and real created entity but only a metaphor, but he wishes to deceive you - and it is a necessity that their creed be established upon deception and fooling and deceiving others through words and terms, their creed cannot be established by anything other than this. To learn more about this, see it for yourself from the words of al-Ghazali (d. 505H).

Thus, in his mind the Jahmi knows what he intends, but he leaves you upon your own assumptions and leaves you in your naivety to take him at face value and to think his saying is honey, when it is in reality poison. Thus, it is necessary that you interrogate and examine this Jahmi by asking him what he means by "Throne", is it a true and real created thing or not? And what he means by "above", is it an aboveness of status and rank exclusive to an Aboveness with the Essence? You need to pin the Jahmi down and make him express the true meaning of what he is saying, because what he means and what he says are most likely two different things. When the Jahmi Ash'ari says: ...I said He is not in a location above the throne. Then you should know he is equal to the Jahmi who says, "I do not say that the Qur'an is created. I say that my recitation of the Qur'an is created." -like for like. Because this ancient Jahmi could not find any room to say "The Qur'an is created" because the truth was manifest and the Salaf pushed these Jahmis against the wall, and they were debased and humiliated. Thereafter, they began to squeak, wimpishly, "My recitation of the Qur'an is created", and they used this as a stepping stone to their view that the Qur'an is created. And thereafter they were debased and humiliated again, for the Salaf were wise to these devils. And as for this Jahmi Ash'ari, then he found no way to deny that Allah is above the Throne - and how is it possible for them to do so with the likes of these narrations from the Salaf.

So, today's Jahmi Ash'aris have inherited the genotype of Tajahhum of old, and you see its phenotypes expressed in both the Hulooli and Mu'atili Jahmi alike - and from such expressions that they cannot say openly is "Allah is not above the Throne" as all people with sound Fitrah would reject this from them in an instant. And Allah in His Book has stated both explicitly and implicitly in over 1000 places in His Book, that He is above His creation, the texts of the Book and the Sunnah as well as the innate instinct (Fitrah) of people, all combined, do not amount to the saying that "Allah is above His creation". That there are none from the first three generations after the Prophet (ﷺ) who held that Allah is not above the Throne, or who held that Allah is "neither within the universe nor outside of it". It can't be done. The only people you are going to find are the Jahmiyyah and Mu'tazilah!

Ibn Battah (d. 387H) said;

388 – حَدَّثَنِي أَبُو الْقَاسِمِ حَفْصُ بْنُ عُمَرَ قَالَ: نَا أَبُو حَاتِمٍ، قَالَ: نَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَهْلٍ الْمَرْزُوقِيُّ، قَالَ: نَا عِصَامُ بْنُ الْحُسَيْنِ، قَالَ: أَنَا عَبْدُ الصَّمَدِ بْنُ حَسَّانَ، قَالَ: قَالَ خَارِجَةُ بْنُ مُضْعَبٍ: «إِذَا صَلَّيْتَ خَلْفَ الْإِمَامِ وَبَجَنْبِكَ جَهْمِيَّ، فَأَعِدِ الصَّلَاةَ» قَالَ الشَّيْخُ: مَعْنَى قَوْلِ خَارِجَةَ رَحِمَهُ اللَّهُ فِي الْجَهْمِيِّ يُصَلِّي بِجَنْبِ الرَّجُلِ يُعِيدُ يُرِيدُ بِذَلِكَ أَنَّ مَنْ صَلَّى خَلْفَ إِمَامٍ وَحْدَهُ وَإِلَى جَانِبِهِ جَهْمِيَّ، أَوْ صَلَّى خَلْفَ

الصُّفُوفِ وَخَدَهُ وَإِلَى جَانِبِهِ جَهْمِيٌّ، أَنَّهُ يُعِيدُ، وَذَلِكَ أَنَّ مَذْهَبَ جَمَاعَةٍ مِنَ الْفُقَهَاءِ أَنَّ مَنْ صَلَّى خَلْفَ الصَّفِّ وَخَدَهُ، أَوْ قَامَ خَلْفَ إِمَامٍ وَخَدَهُ، أَعَادَ الصَّلَاةَ، فَكَأَنَّ خَارِجَةً أَرَادَ أَنَّهُ مَنْ صَلَّى خَلْفَ الصَّفِّ هُوَ جَهْمِيٌّ، فَكَأَنَّمَا [122]- صَلَّى خَلْفَ الصَّفِّ وَخَدَهُ، لِأَنَّ الْجَهْمِيَّ لَيْسَ هُوَ مُسْلِمًا وَلَا فِي صَلَاةٍ، فَالْقَائِمُ إِلَى جَنْبِهِ كَالْقَائِمِ وَخَدَهُ، فَأَمَّا الْجَهْمِيُّ إِذَا قَامَ فِي صَفٍّ فِيهِ جَمَاعَةٌ هُوَ كَاخِذِهِمْ، فَصَلَاةُ الْجَمَاعَةِ جَائِزَةٌ

الابانة الكبرى لابن بطه

From Abdissamad bin hasaan who said; Kharijah bin Mus'ab (d. 168H) said; "When you pray behind the Imam and a Jahmi is on your side, then renew your salah" The Sheikh (i.e. Ibn Battah) says: The meaning of Kharijah Rahimahullah regarding the renewal (of the Salah) when a Jahmi prays beside a man. He means thereby, that when someone prays behind the Imam alone and a Jahmi is by his side or prays behind the Sufuf (prayer rows) alone and a Jahmi (prays) by his side, that he renews it. And this is because according to a group of jurists, that if someone prays behind the Saf (row) alone or stands behind the Imam alone, that he renews his Salah. It is as if Kharijah meant; If someone prays behind the Saf (row), him and a Jahmi, that it's like he prayed behind the Saf (row) alone, because the Jahmi isn't a Muslim nor is he in Salah. So, the one standing next to him, is as if he stands alone. But regarding the Jahmi that stand in a Saf (row) in a Jama'at (group), then (he's) as if he's one of them, so Salat Al Jama'at is Ja'izah (allowed). Al-Ibanah Al-Kubrah: (6/121) nr.388 by Ibn Battah.

Hammad bin Zayd (d. 179H) said:

34 – حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ بْنِ الْأَسْعَثِ السَّجِسْتَانِيُّ، حَدَّثَنِي أَبِي، عَنْ سُلَيْمَانَ بْنِ حَرْبٍ، قَالَ: قَالَ حَمَّادُ بْنُ زَيْدٍ: "يَمْتَلُ الْجَهْمِيَّةُ مِثْلَ رَجُلٍ قِيلَ لَهُ: أَفِي دَارِكَ نَخْلَةٌ؟ [34]- قَالَ: نَعَمْ. قِيلَ: فَلَهَا خُوصٌ؟ قَالَ: لَا. قِيلَ: فَلَهَا سَعَفٌ. قَالَ: لَا. قِيلَ: فَلَهَا كَرْبٌ؟ قَالَ: لَا. قِيلَ: فَلَهَا جِدْعٌ؟ قَالَ: لَا. قِيلَ: فَلَهَا أَصْلٌ؟ قَالَ: لَا. قِيلَ: فَلَا نَخْلَةَ فِي دَارِكَ. هُوَ لَاءُ الْجَهْمِيَّةِ، قِيلَ لَهُمْ: لَكُمْ رَبٌّ؟ قَالُوا: نَعَمْ. قِيلَ: يَتَكَلَّمُ؟ قَالُوا: لَا. قِيلَ: فَلَهُ يَذُّ؟ قَالُوا: لَا. قِيلَ: فَلَهُ قَدَمٌ؟ قَالُوا: لَا. قِيلَ: فَلَهُ إصْبَعٌ؟ قَالُوا: لَا. قِيلَ: فَيَرُضَى وَيَغْضَبُ؟ قَالُوا: لَا. قِيلَ: فَلَا رَبَّ لَكُمْ "

The similitude of the Jahmiyyah is like a man when it is said to him: 'is there a palm tree in your home?' and he says, 'yes', and it is said to him: 'does it have palm leaves?' and he says, 'no'. And it is said to him: 'does it have palm branches?' and he says, 'no', and it is said to him: 'does it have trunks?' and he says, 'no'. And it is said to him: 'does it have a stem?' And he says, 'no', and it is said to him: 'does it have a root?' and he says, 'no'. It is then said to him: 'there is no palm tree in your home'. It is (similarly) said to those Jahmiyyah: 'do you have a Lord?' they will say, 'yes', and it is said to them: 'does He Speak?' and they say: 'no'. And it is said to them: 'does He have a Hand?' and they say, 'no', and it is said to them: 'does He have a Foot?' and they say, 'no'. And it is said to them: 'does He have a Finger?' and they say, 'no', and it is said to them: 'does He get Pleased & Angry?' and they say, 'no'. It is then said to them: 'you have no Lord'. – Sharh Madhahib Ahlul Sunnah of Ibn Shaheen (nr. 32)

Ijma of the Sahabah that the Quran isn't created

Ali bin Abu Talib - May Allah be pleased with him - said in regards to the Quran:

قال علي بن أبي طالب – رضي الله عنه - في القرآن :
(ليس بخالق ولا مخلوق ، ولكنه كلام الله ، منه بدأ ، وإليه يعود)
رواه اللالكائي في " شرح أصول اعتقاد أهل السنة " رقم (374)

'It's not created nor a creator, but the speech of Allah, from Him it came & to Him it returns.'" Reported by al-Lalakaie in Sharh Usool Itiqad Ahlus Sunnah number 374 (1/229-230)

Ibn Abbas & Ibn Masoud - May Allah be pleased with them both - said:

قال عبدالله بن عباس ، وعبدالله بن مسعود – رضي الله عنهم - :
(القرآن كلام الله ، منه بدأ وإليه يعود)
رواه اللالكائي في " شرح أصول اعتقاد أهل السنة " رقم 376 (1/ 230-231) ورواه أيضا البيهقي عن ابن عباس في كتاب " الأسماء
(والصفات " ص 312 ، وأورده البغوي في " شرح السنة " (1 / 186

'The Quran is the speech of Allah from Him it came & to Him it returns. Reported by al-Lalakaie in Sharh Usool Itiqad Ahlus Sunnah number 376 (1/229-230)

Statements of the Salaf about the Jahmiyyah

Some scholars have said:

وقال بعض أهل العلم: "إن الجهمية هم المشبهة، لأنهم شبهوا ربهم بالصنم، والأصم، والأبكم الذي لا يسمع، ولا يبصر، ولا يتكلم، ولا يخلق

"The Jahmiyyah are the Mushabbiha (Anthropomorphists), because they have compared their Lord with an idol and a deaf mute who cannot hear, talk, see or create." Khalq Af3al Al-Ibaad of Al-Bukhari (pg. 43)

Imam Waki'ee ibn Al-Jarrah (197H) said:

1773 – أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ عَبْدِ الْحَمِيدِ، قَالَ: حَدَّثَنِي عَبَّاسُ الْوَرَّاقُ، قَالَ: سَمِعْتُ وَكِيعًا، يَقُولُ: "الْجَهْمِيَّةُ تَقُولُ: الْإِيمَانُ مَعْرِفَةٌ بِالْقَلْبِ، فَمَنْ قَالَ: الْإِيمَانُ مَعْرِفَةٌ بِالْقَلْبِ يُسْتَنَابُ، فَإِنْ تَابَ، وَإِلَّا ضُرِبَتْ عُنُقُهُ" السنة لأبي بكر بن الخلال

"The Jahmiyyah say: Iman is recognition of the heart. Thus, the one who says Iman is recognition of the heart will be asked to repent however if he doesn't repent his neck is to be stricken." - Al-Khallal, al-Sunnah (1773)

Muhammad bin Muhammad bin Umar bin Al-Hakam Abu Al-Hasan bin Al-Attar has told us that Ibrahim bin Ziyad Sablan (d. 228H) said:

حدثني هارون بن عبد الله الحمالي، ثنا إبراهيم بن زياد سبلان، قال: سمعت من عبد الرحمن بن محدي، يقول: لو كان لي من الأمر شيء: لقممت على الجسر، فلا يمر بي أحد [من الجهمية] إلا سألته عن القرآن، فإن قال: إنه مخلوق؛ ضربت رأسه، ورميت به في الماء كتاب السنة لعبدالله بن أحمد، ٤٧]

"I asked Abd Al-Rahman bin Mahdi: what do you say about someone who says: the Quran is created? He replied: if I had any power I would stand by the bridge and then I would not let anyone through without interrogating him about the Quran, thus, if he says: the Quran is created, I struck his head and threw him in the water. - Al-Sunnah of Abd Allah ibn Ahmad 1/120 Hadith nr: 46

‘Ali bin Abi Khalid – Allah have mercy on him – reports:

325 - عَلِيُّ بْنُ أَبِي خَالِدٍ نَقَلَ عَنْ إِمَامِنَا أَشْيَاءَ:

منها قال: قلت: لأحمد إن هذا الشيخ لشيخ حضر معنا هو جاري وقد نهيته عن رجل ويحب أن يسمع قولك فيه حرث القصير يعني حارثا المحاسبي كنت رأيتني معه منذ سنين كثيرة فقلت: لي لا تجالسه ولا تكلمه فلم أكلمه حتى الساعة وهذا الشيخ يجالسه فما تقول فيه فرأيت أحمد قد أحمر لونه وانتفخت أوداجه وعيناه وما رأيت هكذا قط ثم جعل ينتفض ويقول ذاك فعل الله به وفعل ليس يعرف ذاك إلا من خبره وعرفه أويه أويه ذاك لا يعرفه إلا من قد خبره وعرفه ذاك جالسه المغازلي ويعقوب وفلان فأخرجهم إلى رأي جهنم هلكوا بسببه فقال: له الشيخ يا أبا عبد الله يروي الحديث ساكن خاشع من قصته ومن قصته فغضب أبو عبد الله وجعل يقول لا يغرك خشوعه ولينه ويقول لا تغتر بتكيس رأسه فإنه رجل سوء ذاك لا يعرفه إلا من قد خبره لا تكلمه ولا كرامة له كل من حدث بأحاديث رسول الله – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – وكان مبتدعا تجلس إليه لا ولا كرامة ولا نعمة عين وجعل يقول ذاك ذاك. طبقات الحنابلة

I once said to Ahmad, "This Shaykh – referring to an older man who was with us – is my neighbor. I told him not to keep the company of a certain person, and he would like to hear what you have to say about

him: I am referring to Harith Al-Qasir (Al-Harith Al-Muhasibi). Many years ago, you saw me with him and told me not to sit with him nor speak with him. I have not spoken to him since that time. This Shaykh, however, does sit with him. So, what do you say?"

I saw Ahmad go red with anger, his eyes bulging; I had never seen him before like this. He started to say, "Him! May Allah do such-and-such to him! Only those well-informed of him know what he really is, only those who really know him know what he is. Al-Mughazili, Ya'qub and so-and-so sat with him, and he caused them to adopt the views of Jahm [bin Safwan], (leader of the Jahmis). They were destroyed because of him."

The old man said, "But Abu Abdillah, he reports Hadith, and he is mild and humble; he has done such-and-such [good works]." Abu Abdillah (Imam Ahmad) became angry and began repeating, "Let not his humility and softness deceive you". He also said, "Do not be fooled by his bowed head, he is an evil man; only those well-informed of him through experience know him. Do not speak to him – with all disrespect to him. Are you going to sit with everyone who narrates from Allah's Messenger – ﷺ – though he be a heretic (mubtadi')? No, with all disrespect." Tabaqat Al-Hanabilah, article 325.

Sa'eed bin Aamir (d. 208H) said:

13 - وقال سعيد بن عامر: الجهمية شر قولاً من اليهود والنصارى، قد اجتمعت اليهود والنصارى وأهل الأديان: أن الله تبارك وتعالى على العرش، وقالوا هم: ليس على العرش شيء
[[خلق أفعال العباد]]

'The Jahmiyyah are worse in speech than the Jews & Christians (because) they and the people of religion are united upon Allah The Most High and Exalted being above the Throne (whilst) they (The Jahmiyyah say): Nothing is above the Throne.' - Khalq A'faal al-Ibaad (nr. 13)

It was said to Muhammad bin Yusuf (d. 212H):

55 - وقيل لمحمد بن يوسف: " أدركت الناس، فهل سمعت أحدا يقول: القرآن مخلوق؟ فقال: الشيطان يكلم بهذا، من يكلم بهذا فهو جهمي، والجهمي كافر
خلق أفعال العباد

You've met the people; did you hear anyone say: the Quran is created? He replied: the Shaytan says this, whoever says this is a Jahmi, and a Jahmi is Kafir. - Khalq Af'al Al-'ibad Al-Bukhari (nr. 55)

Imam Al-Zuhri (d. 124H) said:

792 – أغبير مولى هشام بن عبد الملك (1) حكى عن الزهري روى عنه رشدين بن سعد أنبأنا أبو محمد هبة الله بن الأكفاني وعبد الله بن السمرقندي قالاً حدثنا عبد العزيز الكتاني أنا العلاء بن أبي المغيرة قال أخبرنا (2) علي بن بقاء الوراق أنا أبو (2) محمد عبد الغني بن سعيد حدثني الحسين بن عبد الله أبو القاسم حدثنا محمد بن محمد الباهلي حدثنا محمد بن الوزير حدثنا مروان حدثني رشدين بن سعد حدثني أغبير مولى هشام بن عبد الملك قال سمعت ابن شهاب الزهري يقول ثلاثة ليس من أمة محمد (صلى الله عليه وسلم) الجعدي والمناني والقدري (3) قال بعض أصحابنا هم أصحاب ماني الزنديق كذا قيده عبد العزيز " تاريخ دمشق لابن عساكر ذاك

“Three are not of the Ummah of Muhammad: The Ja'di (the followers of Al-Ja'd bin Al-Dirham)⁶, the Manaani (the followers of another Zindiq called Maani) & the (ghulaat) Qadari.” – Tarikh Dimashq (nr. 792) of that Ibn Asakir

Imam Ad-Darami (d. 255H) said:

قال الامام الدارمي في الرد على الجهمية ص81
هذا حدث كبير في الإسلام وظلم عظيم أن يتبع تفسيركم كتاب الله بلا أثر ويترك المأثور فيه الصحيح من قول رسول الله وأصحابه ((
(والتابعين لهم بإحسان رضي الله عنهم

‘This is a great innovation in Islam & a grave injustice to follow your own interpretations of the Book of Allah without Athar (narration), and to abandon the authentic transmissions from the speech of the Messenger of Allah, his companions & those who followed them in goodness may Allah be pleased with them. - Ar-Rad ala al-Jahmiyyah p81

Imam Ahmad (d. 241H) - May Allah have mercy upon him - said to the Jahmiyyah:

قد أعظمتم على الله الفرية، حين زعمتم أنه لا يتكلم فشبهتموه بالأصنام التي تعبد من دون الله؛ لأن الأصنام لا تتكلم، ولا تتحرك ولا تزول
من مكان إلى مكان
الرد على الجهمية والزنادقة ص138

"You have already lied about Allah, when you claimed that He does not Speak. Thus, you have compared Allah with the idols, which are worshiped instead of Allah. Because idols do not speak. Nor do they move & go from place to place" - ar-Radd ala az-Zandiqah wal Jahmiyyah (Page 138)

Haroon bin Marouf Al-Marwazi (d. 231H) said:

وقال هارون بن معروف المروزي : "من زعم أن الله عز وجل لا يتكلم، فهو يعبد الأصنام. اهـ (السنة لعبد الله 209)

"Whoever claims that Allah Glorified & Sublime be He doesn't speak, then he worships an Idol." Al-Sunnah 209 by Abdillah

Abbas bin Muhammad told us: I heard Yahya bin Ma'een (d. 233H) say:

1635 - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ يَحْيَى يَقُولُ: أَبُو سَعْدٍ مُحَمَّدُ بْنُ مَيْسَرٍ الصَّاعِقَانِيُّ كَانَ مَكْفُوفًا، وَكَانَ جَهْمِيًّا، وَلَيْسَ هُوَ
بَشِيٍّ، كَانَ شَيْطَانًا مِنَ الشَّيَاطِينِ
تاريخ بغداد لذاك الخطيب البغدادي

Abu Sa'd Muhammad Muyassar Al-Saghani was blind, and he was a Jahmi, and he is a nobody, he was a devil among the devils. - Tarikh Baghdad of that Al-Khateeb Al-Baghdadi (nr. 1635)

Imam Ahmad (d. 241H):

⁶ We have previously clarified his relationship with Jahm bin Safwan. See pg. 8

283 – وَقَدْ حَدَّثَنَا أَبُو بَكْرِ الْمَرْوُذِيُّ، رَحِمَهُ اللَّهُ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْأَحَادِيثِ الَّتِي تَرُدُّهَا الْجَهْمِيَّةُ فِي الصِّفَاتِ، وَالرُّؤْيَا، وَالْإِسْرَاءِ، وَقِصَّةِ [247]- الْعَرْشِ، فَصَحَّحَهَا أَبُو عَبْدِ اللَّهِ، وَقَالَ: " قَدْ تَلَقَّيْتُهَا الْعُلَمَاءُ بِالْقَبُولِ، نُسَلِّمُ الْأَخْبَارَ كَمَا جَاءَتْ، قَالَ: فَقُلْتُ لَهُ: إِنَّ رَجُلًا اغْتَرَضَ فِي بَعْضِ هَذِهِ الْأَخْبَارِ كَمَا جَاءَتْ فَقَالَ: يُجْفَى، وَقَالَ: مَا اغْتَرَضَهُ فِي هَذَا الْمَوْضِعِ، يُسَلِّمُ الْأَخْبَارَ كَمَا جَاءَتْ؟ " السنة لأبي بكر الخلال

Abu Bakr al Khilal: Abu Bakr al-Marouzi informed us that he had asked Abu Abdillah about the narrations which the Jahmiyyah reject regarding the attributes, Al-Ruya' (the vision), Al-Israa and the story of the Arsh? So Abu Abdillah authenticated it and said: the Scholars have transmitted it with acceptance, we (also) submit to the transmission as they've come, he [Al-Marouzi] said: so I said to him: There's a man who objected to some of these transmissions as they've come, so he replied: He's to be abandoned and he said: His objection to this matter is not to be considered, and the transmissions are to be submitted as they've come. Source: Abu Bakr Al-Khallal's Sunnah (nr. 283)

Imam al-Shafi'e (d. 204H) said:

1794 – حَدَّثَنَا خَلْفُ نَا الْحَسَنِ نَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْأَنْمَاطِيُّ وَعَبِيدُ اللَّهِ بْنُ إِبْرَاهِيمَ الْعَمَرِيُّ قَالَا: نَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ قَالَ: سَمِعْتُ الشَّافِعِيَّ يَقُولُ: «حُكْمِي فِي أَهْلِ الْكَلَامِ أَنْ يُضْرَبُوا بِالْجَرِيدِ وَيُطَافَ بِهِمْ فِي الْعَشَائِرِ وَالْقَبَائِلِ، هَذَا جَزَاءُ مَنْ تَرَكَ الْكِتَابَ وَالسُّنَّةَ وَأَخَذَ فِي الْكَلَامِ»
جامع بيان العلم وفضله لابن عبد البر ذاك

My ruling regarding Ahl ul-Kalam is that they are to be beaten with palm-branches and shoes, carried upon camels and paraded amongst the kinsfolk, it being announced about them, "This is the recompense of the one who abandoned the Book and the Sunnah and turned to Kalam." - Jami Bayan al-Ilm wa Fadlahu of that Ibn Abdul Bir (nr. 1794)

And Imam Al-Shafi'e (d. 204H) also said, as reported by that Adh-Dhahabi in Siyar A'lam al-Nubulaa (8/268):

حَزْمَلَهُ: سَمِعْتُ الشَّافِعِيَّ يَقُولُ: مَا جَهَلَ النَّاسُ، وَلَا اخْتَلَفُوا إِلَّا لِتَرْكِهِمْ لِسَانَ الْعَرَبِ، وَمِيلِهِمْ إِلَى لِسَانِ أَزْطَاظِلَيْسَ.
سير أعلام النبلاء لذلك الذهبي (ج 8 ص 268 ط الحديث)

The people did not become ignorant, nor differ (with each other) except due to their abandonment of the language of the Arabs and their inclination to the language of Aristotle.

Hammad bin Zayd (d. 179H) said:

قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي حَاتِمٍ الْحَافِظُ: حَدَّثَنَا أَبِي، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: سَمِعْتُ حَمَّادَ بْنَ زَيْدٍ يَقُولُ: إِنَّمَا يَدُورُونَ عَلَى أَنْ يَقُولُوا: لَيْسَ فِي السَّمَاءِ إِلَهٌ -يَعْنِي: الْجَهْمِيَّةُ.
سير أعلام النبلاء لذلك الذهبي ج 7 ص 116 ط الحديث

"They (the Jahmis) are not attempting except to (say) that there is no deity above the heaven." Siyar A'lam al-Nubulaa (7/116) of that Adh-Dhahabi

Aasim bin 'Alee (d. 201H) said and which has been reported by Abdullah bin Ahmad in "As-Sunnah" (no. 191):

191 – حَدَّثْتُ عَنْ أَحْمَدَ بْنِ نَصْرِ، عَنْ عَلِيِّ بْنِ عَاصِمٍ بْنِ عَلِيٍّ، قَالَ: «نَاظَرْتُ جَهْمًا فَلَمْ يُثَبِّتْ أَنَّ فِي السَّمَاءِ رَبًّا جَلَّ رَبُّنَا عَزَّ وَجَلَّ وَتَقَدَّسَ»

I debated a Jahmi, and it became clear that he does not believe that there is a Lord above the Heaven.

He also said and which has been reported by al-Bukhari in "Khalq Af'aal il-Ibaad" (nr. 191):

16 – وقال علي : ان الذين قالوا ان لله ولدا أكفر من الذين قالوا ان الله لا يتكلم
خلق أفعال العباد للبخاري

Those who say "Indeed Allah has a son" are not greater (disbelievers) than those who say "Allah does not speak".

Yahya bin Yusuf Al-Zumi (d. 226H) said:

أخبرنا محمد بن علي الوراق قال : ثنا العباس بن أبي طالب قال : ثنا يحيى بن يوسف الزمي قال : رأيت إبليس في المنام ورجلاه في -
الأرض ورأسه في السماء أسود مثل الليل وقد ألبس خده الشعر وله عينان في صدره قلت : إن كان إبليس ، فهذا ، فجعلت أقرأ آية
الكرسي ويتواضع حتى صار مثل أحدنا ، فدنوت منه فقلت : من أنت ؟ قال : إبليس ، قلت : من أين قدمت ؟ قال من العراق
قلت : استخلفت أحدا ؟ قال ما من مدينة ولا قرية ولا دار إلا ولي فيها خليفة ، قلت : فأين تريد ؟ قال : هذه يعني " مرو " فقلت : من
خليفتك بالعراق ؟ قال : بشر المريسي ، قد دعا الناس إلى شيء قد عجزت عنه
قال : قلت : فإلى من جئت إلى ههنا ؟ قال : إلى بشر بن يحيى . قال أبوذكري الرقي وهو الزمي : يقول بقول بشر المريسي
السنة للخلال 1738

"I saw Iblis in my dream and his feet were upon the Earth, his head was in the sky and it was black like the night. He had hair on his cheeks and two eyes in his chest. I said to myself: if someone is the devil, this must be him. So, I started to read Ayat Al-Kursi and he became smaller and smaller until he was just as big as one of us. Then I came closer and asked: who are you? He said: Iblis. I asked: where do you come from? He said: from Iraq. I asked: did you leave someone there as a representative? He said: there is no city or village or house where I have no representative. I asked: where are you going? He said: to Marw. I asked: who is your representative in Iraq? He said: Bishr Al-Marisi, he called the people to something I was not capable of. I asked: and who are you coming for? He said: for Bishr bin Yahya (one of the followers of Al-Mirisi)." Al-Sunnah of Al-Khallal No. 1738

'Abdullah ibn Ahmad reports in As-Sunnah (no.533):

533 – سَأَلْتُ أَبِي رَجَمَهُ اللَّهُ عَنْ قَوْمٍ، يَقُولُونَ: لَمَّا كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى لَمْ يَتَكَلَّمْ بِصَوْتٍ فَقَالَ أَبِي: «بَلَى إِنَّ رَبَّكَ عَزَّ وَجَلَّ تَكَلَّمَ
بَصَوْتٍ هَذِهِ الْأَحَادِيثُ تَرْوِيهَا كَمَا جَاءَتْ»
السنة لعبد الله بن حنبل

I asked my father (Imam Ahmad) about a people who say that when Allah, the Mighty and Majestic, spoke to Musa, He did not speak with a voice. So, my father said, "Rather, your Lord, the Mighty and Majestic, did speak with a voice. We relate these Ahadith just as they are reported."

That Al-Khateeb Al-Baghdadi reports in Tarikh Baghdad (no.3252):

3252 -...أخبرنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ بْنِ نَصْرِ السُّنُورِيِّ، حَدَّثَنَا أَحْمَدُ بْنُ سَلْمَانَ النُّجَادِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ قَالَ: سمعت أبا معمر
الهنذلي يقول: من زعم أن الله لا يتكلم ولا يسمع ولا يبصر ولا يغضب ولا يرضى- وذكر أشياء من هذه الصفات- فهو كافر بالله، إن
رأيتموه على بئر فألقوه فيها، بهذا أدينُ اللهَ لأنهم كفار بالله تعالى
[تاريخ بغداد وذيوله ط بشار، 7/242]

Abdillah bin Ahmad said: I heard Abu Ma'mar Al-Hudhalee (d. 236H) say, "Whoever claims that Allah, the Mighty and Majestic, does not Speak, nor Hear, nor See, nor become Angry, nor is Pleased (and he mentioned some attributes) then he is a disbeliever in Allah, the Mighty and Majestic. If you see him standing by a well, throw him into it. This is what I hold as my religion before Allah, the Mighty and Majestic, since they are disbelievers in Allah, the Highest."

Al-Ajurri (d. 360H) says in Ash-Sharee'ah (1/489):

قال الآجري: اَعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ أَنَّ قَوْلَ الْمُسْلِمِينَ الَّذِينَ لَمْ يَزُغْ قُلُوبُهُمْ عَنِ الْحَقِّ، وَوَقَّفُوا لِلرَّشَادِ قَدِيمًا وَحَدِيثًا أَنَّ الْقُرْآنَ كَلَامُ اللَّهِ تَعَالَى لَيْسَ بِمَخْلُوقٍ؛ لِأَنَّ الْقُرْآنَ مِنْ عِلْمِ اللَّهِ، وَعِلْمُ اللَّهِ لَا يَكُونُ مَخْلُوقًا، تَعَالَى اللَّهُ عَنْ ذَلِكَ دَلَّ عَلَى ذَلِكَ الْقُرْآنُ وَالسُّنَّةُ، وَقَوْلُ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ وَقَوْلُ أَيْمَةِ الْمُسْلِمِينَ لَا يُنْكَرُ هَذَا إِلَّا جَهْمِيَّ خَبِيثٌ، وَالْجَهْمِيُّ فَعِنْدَ الْعُلَمَاءِ كَافِرٌ الشريعة للآجري 1/489 ط دار الوطن

"May Allah have mercy upon us and you. Know that the saying of the Muslims whose hearts have not deviated from the truth and those who were guided to what is correct in the past and the present is that the Qur'an is the speech of Allah, the Mighty and Majestic. It is not created, since the Qur'an is from the Knowledge of Allah, The Most High. The Knowledge of Allah, the Mighty and Majestic, is not created. High is Allah, the Mighty and Majestic, above that. This is proven by the Qur'an, the Sunnah, the sayings of the Companions (radiAllahu ta'aalaa 'anhum) and the sayings of the scholars of the Muslims (rahmatullaahi ta'aala alaihim). It is not denied except by a filthy Jahmi. And in the view of the scholars, the Jahmi is a disbeliever."

210 - Abu al-Hasan ibn Al-Attar Muhammad ibn Muhammad said: I heard Muhammad ibn Musab the worshipper (d. 228H) say:

210 – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ مُحَمَّدُ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ مُصْعَبٍ الْعَابِدِ، يَقُولُ: «مَنْ رَعَمَ أَنَّكَ لَا تَتَكَلَّمُ وَلَا تَرَى فِي الْآخِرَةِ فَهُوَ كَافِرٌ بِوَجْهِكَ لَا يَعْرِفُكَ، أَشْهَدُ أَنَّكَ فَوْقَ الْعَرْشِ فَوْقَ سَبْعِ سَمَاوَاتٍ لَيْسَ كَمَا يَقُولُ أَعْدَاءُ اللَّهِ الرَّنَادِقَةُ» السنة لعبد الله بن أحمد

«Whosoever claims that you do not Speak and are not seen in the Hereafter is an infidel, he does not know you, I testify that you are above the Throne above the seven Heavens not as the enemies of Allah, the heretics, say.» Al-Sunnah of Abdullah bin Ahmed

I heard Saleh (bin Ahmad Ibn Hanbal) saying; My father said;

سَمِعْتُ صَالِحَ يَقُولُ قَالَ أَبِي لَا يَشْهَدُ رَجُلٌ عِنْدَ قَاضٍ جَهْمِي
كتاب سيرة الإمام أحمد بن حنبل لصالح بن أحمد ص 79

Do not testify before a Jahmi judge." Sirat Al-Imam Ahmad bin Hanbal by Saleh bin Ahmad (p.79)

Umm Al-Dahhak bint Ahmad bin 'Amr bin Abi 'Asim Al-Nabil told us in the house of Abu 'Asim Al-Nabil (d. 212H) - Rahimahullah - at Basra:

411 – حَدَّثَنَا أُمُّ الصَّخَاكِ بِنْتُ أَحْمَدَ بْنِ عَمْرِو بْنِ أَبِي عَاصِمِ النَّبِيلِ، بِالْبَصْرَةِ فِي دَارِ أَبِي عَاصِمِ النَّبِيلِ رَحِمَهُ اللَّهُ، قَالَتْ: حَدَّثَنَا أَبِي أَحْمَدُ بْنُ عَمْرٍو، قَالَ: قَالَ بَعْضُ أَصْحَابِنَا مِنْ أَهْلِ الْعِلْمِ: «كَفَرَتِ الْجَهْمِيَّةُ وَمَنْ ضَاهَى قَوْلَهَا بِثَلَاثِمِائَةِ آيَةٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَبِأَلْفِ حَدِيثٍ أَوْ نَحْوِ ذَلِكَ مِنْ [134]- صَحَاحِ الْأَخَادِيثِ الَّتِي رَوَاهَا الثَّقَاتُ الْمَأْمُونُونَ، لَا يَخْتَلِفُ أَهْلُ الْعِلْمِ وَالْحَدِيثِ فِي صِحَّتِهَا» فَاخَذُوا يَا إِخْوَانِي رَحِمَكُمُ اللَّهُ مَذَاهِبَ الْجَهْمِيَّةِ أَعْدَاءَ اللَّهِ فَإِنَّهُمْ أَهْلُ شِرْكٍ وَكُفْرٍ صَرَّاحٍ

'My Father Ahmad bin 'Amr told me that some friends of ours from amongst the people of Knowledge said: 'The Jahmiyyah and their likes disbelieved in 300 verses of Allah the Glorified & Sublimed's Book and around 1000 authentic Ahadith that were transmitted by trustworthy narrators in which the people of Knowledge & Hadith don't differ in regards to its authenticity. So be cautious my brothers - may Allah have mercy upon you – [from] the Madhahib (pl. of Madhab) of the enemies of Allah, the Jahmiyyah, for verily they are people of Shirk & clear-cut Kufr.'" - Ibn Battah's Al-Ibanah al-Kubra 6/133 (nr. 411)

Al-Tirmidhi (d. 279H) said:

قال الترمذي: 662... وَقَدْ ذَكَرَ اللَّهُ عَزَّ وَجَلَّ فِي غَيْرِ مَوْضِعٍ مِنْ كِتَابِهِ الْيَدَ وَالسَّمْعَ وَالْبَصَرَ، فَتَأَوَّلَتِ الْجَهْمِيَّةُ هَذِهِ الْآيَاتِ فَفَسَّرُوها عَلَى غَيْرِ مَا فَسَّرَ أَهْلُ الْعِلْمِ، وَقَالُوا: إِنَّ اللَّهَ لَمْ يَخْلُقْ آدَمَ بِيَدِهِ، وَقَالُوا: إِنَّ مَعْنَى الْيَدِ هَاهُنَا الْقُوَّةُ
سنن الترمذي

Allah mentions the Hand and the Hearing in several places in His book, but the Jahmiyyah interpreted this Ayat (pl. of Ayah) differently than Ahlul Ilm and said that Allah didn't create Adam by His Hands & they said that what is meant by "yad" (Hand) here, is strength. Sunan Al-Tirmidhi 3/41 nr 662

Abdurrahman bin Mahdi (d. 198H) said:

وقد قال عبد الرحمن بن مهدي: هما صنفان فاحذرهما: الجهمية والرافضة، فهذان الصنفان شرار أهل البدع
مجموع الفتاوى لابن تيمية ذاك 35/115

"These are two categories to be warned from: the Jahmiyyah & the Rafidah, these two categories are the vilest of the people of innovations." – Majmu' al-Fatawa of that Ibn Taymiyyah 35/115

Ibn Al-Mubarak (d. 181H) said:

300 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ الْمَاوَرِئِيُّ، قَالَ: سَمِعْتُ سَلَامَ بْنَ سَالِمٍ الْخُرَاعِيَّ، يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ، يَقُولُ: " § مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ، فَقَدْ طَلَّقَتْ مِنْهُ امْرَأَتُهُ ". قَالَ: فَقُلْنَا: وَكَيْفَ تُطَلِّقُ امْرَأَتَهُ؟ قَالَ: " لِأَنَّهُ إِذَا قَالَ: الْقُرْآنُ مَخْلُوقٌ، فَقَدْ كَفَرَ، وَالْمُسْلِمَةُ لَا تَكُونُ تَحْتَ كَافِرٍ "
السنة لأبي بكر الخلال

"Whoever alleges that the Quran is created, then his lady becomes divorced from him". So, we said to him "How did his lady get divorced?" he said: "Because if he says that the Quran is created then he disbelieves & the Muslimah (feminine of Muslim) cannot be under a Kafir." - Source: Al-Sunnah of Abu Bakr Al-Khallal (nr. 300)

And in another report, he said:

341 – وَأَخْبَرَنِي أَبُو الْقَاسِمِ عُمَرُ بْنُ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ هَارُونَ، قَالَ: نَا يَزِيدُ بْنُ جُمُهورٍ، قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعِيدٍ، قَالَ: سَمِعْتُ ابْنَ الْمُبَارَكِ، يَقُولُ: «§ الْجَهْمِيَّةُ كُفَّارٌ زَنَادِقَةٌ»...
الإبانة الكبرى لابن بطة

"The Jahmiyyah are Kuffar Zanadiqah" - Al-Ibanah Al-Kubrah of Ibn Battah (nr. 341)

Abu Khuthaima (d. 234H) said:

341 – وَأَخْبَرَنِي أَبُو الْقَاسِمِ عُمَرُ بْنُ أَحْمَدَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ هَارُونَ، قَالَ: نَا يَزِيدُ بْنُ جُمُهورٍ، قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعِيدٍ، قَالَ: سَمِعْتُ ابْنَ الْمُبَارَكِ، يَقُولُ: «الْجَهْمِيَّةُ كُفَّارٌ زَنَادِقَةٌ» قَالَ أَبُو حَنِئِمَةَ: «الْجَهْمِيُّ يُفَرِّقُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ وَلَا أَوْلَاهُ»
الإبانة الكبرى لابن بطة

“The Jahmi is to be separated from his lady & I don’t grant him [the right of] inheritance.” Al-Ibanah Al-Kubrah of Ibn Battah (nr. 341)

And Ibn Al-Mubarak (d. 181H) also said:

278 – حَدَّثَنَا أَبُو الْقَاسِمِ حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا أَبُو حَاتِمٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكْرِيَّا بْنِ عَيْسَى، قَالَ: قَالَ حَفْصُ بْنُ حُمَيْدٍ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْمُبَارَكِ: عَلَى كَمِ افْتَرَقَتْ هَذِهِ الْأُمَّةُ؟، فَقَالَ: " § الْأَصْلُ أَرْبَعُ فِرَقٍ: هُمُ الشَّيْعَةُ، وَالْحَزْرَوِيَّةُ وَالْقَدْرِيَّةُ وَالْمُزَجَّجَةُ فَافْتَرَقَتْ الشَّيْعَةُ عَلَى ثَلَاثِينَ وَعِشْرِينَ فِرْقَةً، وَافْتَرَقَتْ الْحَزْرَوِيَّةُ عَلَى إِحْدَى وَعِشْرِينَ فِرْقَةً، وَافْتَرَقَتْ الْقَدْرِيَّةُ عَلَى سِتِّ عَشْرَةَ فِرْقَةً، وَافْتَرَقَتْ الْمُزَجَّجَةُ عَلَى ثَلَاثٍ – [380] - عَشْرَةَ فِرْقَةً " قَالَ: قُلْتُ: يَا عَبْدَ الرَّحْمَنِ: لَمْ أَسْمَعْكَ تَذَكُّرَ الْجَهْمِيَّةِ قَالَ: «إِنَّمَا سَأَلْتَنِي عَنْ فِرْقِ الْمُسْلِمِينَ»...
الإبانة الكبرى لابن بطة

Hafs bin Humaid said: I asked Abdullah bin Al-Mubarak (d. 181H): “How many sects has this Ummah divided into? So, he said: ‘The Asl (foundation) is 4 sects, they are: The Shia, the Hurooriah, the Qadariyyah & the Murjiah. And the Shia subdivided into 22 sects & the Hurooriah subdivided into 21 sects & the Qadariyyah subdivided into 16 sects & the Murjiah subdivided into 13 sects;. So, he (the narrator) said, I said: ‘O [Abu] Abdul Rahman, I didn’t hear you mention the Jahmiyyah?’ So, he said: ‘You have only asked me about the sects of the Muslims’...” Al-Ibanah Al-Kubrah (nr. 278) of Ibn Battah

Salam bin Abi Muti (d. 164H) said:

1694 – أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ، قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي زُهَيْرُ الْبَابِيِّ، قَالَ: سَمِعْتُ سَلَامَ بْنَ أَبِي مُطِيعٍ، يَقُولُ: «§الْجَهْمِيَّةُ كُفَّارٌ»
السنة لأبي بكر الخلال

“Those Jahmiyyah are Kuffar, Zanadiqah”. - Source: Al-Sunnah of Abu Bakr Al-Khallal (nr. 1694)

And in another report, he said:

336 – حَدَّثَنَا الْقَافِلَانِيُّ، قَالَ: نَا مُحَمَّدُ بْنُ إِسْحَاقَ، أَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي زُهَيْرُ السَّجِسْتَانِيِّ، قَالَ: سَمِعْتُ سَلَامَ بْنَ أَبِي مُطِيعٍ، يَقُولُ: «§هَؤُلَاءِ الْجَهْمِيَّةُ كُفَّارٌ وَلَا يُصَلَّى خَلْفَهُمْ»، قَالَ زُهَيْرٌ: وَأَمَّا أَنَا يَا ابْنَ أَخِي فَإِذَا تَيَقَّنْتُ أَنَّهُ جَهْمِيٌّ أَعَدْتُ الصَّلَاةَ خَلْفَهُ يَوْمَ الْجُمُعَةِ وَغَيْرِهَا
الإبانة الكبرى لابن بطة

“Those Jahmiyyah are Kuffar & Salah is not to be performed behind them.”

Zuhair (d. 234H) said: “As for me nephew, then if you become ascertained that he is a Jahmi, then repeat your prayer behind him (i.e. what you prayed behind him), in Jum’ah or other than it.” Al-Ibanah Al-Kubrah of Ibn Battah (nr. 336)

Ibrahim bin Tahman (136H) said:

1692 – أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ، قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ عِيسَى، مَوْلَى ابْنِ الْمُبَارَكِ، قَالَ: ثنا حَمَّادُ بْنُ قِيْرَاطٍ، قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ طَهْمَانَ، يَقُولُ: «{الْجَهْمِيَّةُ كُفَّارٌ}». السنة لأبي بكر الخلال

“The Jahmiyyah are Kuffar.” - Source: Al-Sunnah of Abu Bakr Al-Khallal (nr. 1692)

Abd Al-Wahhab (Al-Warraaq [206H]) said:

316 – قَالَ عَبْدُ اللَّهِ: وَسَمِعْتُ عَبْدَ الْوَهَّابِ، يَقُولُ: «{الْجَهْمِيَّةُ كُفَّارٌ زَنَادِقَةٌ، مُشْرِكُونَ}»
الإبانة الكبرى لابن بطّة

"The Jahmiyyah are Kuffar Zanadiqah Mushrikun." Al-Ibanah Al-Kubrah of Ibn Battah (nr. 316)

Yazid bin Haroun (d. 206H) said:

337 – حَدَّثَنَا الْقَافِلَانِيُّ، قَالَ: نا مُحَمَّدُ بْنُ إِسْحَاقَ، قَالَ: نا أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ، وَذَكَرَ الْجَهْمِيَّةَ، فَقَالَ: «هُمْ وَاللَّهِ زَنَادِقَةٌ، عَلَيْهِمْ لَعْنَةُ اللَّهِ»
الإبانة الكبرى لابن بطّة

“By Allah they are Zanadiqah, may Allah curse them”. Al-Ibanah Al-Kubrah of Ibn Battah (nr. 337)

Kharjah bin Musab (d. 168H) said:

330 – حَدَّثَنَا الْقَافِلَانِيُّ، قَالَ: نا مُحَمَّدُ بْنُ إِسْحَاقَ، وَحَدَّثَنَا ابْنُ مَخْلَدٍ، قَالَ: نا يَحْيَى بْنُ أَبِي طَالِبٍ، وَمُحَمَّدُ بْنُ إِسْحَاقَ، قَالَا: نا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، قَالَ: سَمِعْتُ خَارِجَةَ، يَقُولُ: " {كَفَرَتِ الْجَهْمِيَّةُ فِي غَيْرِ مَوْضِعٍ مِنْ كِتَابِ اللَّهِ} الْإِبَانَةُ الْكُبْرَى لِابْنِ بَطَّة

The Jahmiyyah have disbelieved in more than one place in the Kitab of Allah.” Al-Ibanah Al-Kubrah of Ibn Battah (nr. 330)

He also said:

335 – حَدَّثَنَا أَبُو بَكْرِ أَحْمَدُ بْنُ سَلْمَانَ، قَالَ: نا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ، قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ خَارِجَةَ، يَقُولُ: " {الْجَهْمِيَّةُ كُفَّارٌ، بَلَّغُوا نِسَاءَهُمْ أَنَّهُنَّ طَوَالِقٌ وَأَنَّهِنَّ لَا يَخْلِلْنَ لِلزَّوْجِ هُنَّ، وَلَا تَعُودُوا مَرْضَاهُمْ، وَلَا تَشْهَدُوا جَنَائِزَهُمْ، ثُمَّ تَلَا {طه} مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى {طه: 2} إِلَى قَوْلِهِ {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} {طه: 5}، هَلْ يَكُونُ الْإِسْتِوَاءُ إِلَّا الْجُلُوسُ؟" الْإِبَانَةُ الْكُبْرَى لِابْنِ بَطَّة

“The Jahmiyyah are Kuffar, tell their women, that they are divorced. And that they are impermissible for their husbands. Do not visit their sick & do not attend to their funerals. Then he recited: ‘Ta, Ha. We have not sent down to you the Qur’an that you be distressed’, [Taha 1-2] until His saying: ‘The Most Merciful [who has] risen above the Throne.’ [Taha 5] Can rising be done in any way other than by Julus (sitting)?” Al-Ibanah Al-Kubrah of Ibn Battah (nr. 335)

Abdul Hamid Al-Hamaani said:

321 – حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: نا أَبُو دَاوُدَ، قَالَ: نا إِبْرَاهِيمُ بْنُ الْحَارِثِ الْأَنْصَارِيُّ، قَالَ: نا أَحْمَدُ بْنُ عَمَرَ الْكُوفِيُّ، قَالَ: سَمِعْتُ عَبْدَ - [92]- الْحَمِيدَ الْحِمَاطِيَّ، يَقُولُ: {«جَهْمٌ كَافِرٌ بِاللَّهِ»

“Jahm is a Kafir in Allah”. Al-Ibanah Al-Kubrah of Ibn Battah (nr. 321)

Ahmad bin Ibrahim Al-Dawraqi said:

342 – حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: نَا أَبُو دَاوُدَ، قَالَ: نَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي الثَّقَفُ، قَالَ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ يَقُولُ: «بِشْرُ الْمُرَيْسِيِّ، وَأَبُو بَكْرٍ الْأَصَمُّ كَافِرَانِ حَلَالَا الدَّمِ»

Yazid bin Haroun (d. 206H) said, “Bishr Al-Murisiyy & Abu Bakr Al-Assam are Kafiraan (dual of Kafir) of whom is permissible their blood.” - Al-Ibanah Al-Kubrah of Ibn Battah (nr. 342)

Qutaibah bin Sa'eed (d. 240H) said:

343 – قَالَ أَبُو دَاوُدَ: وَسَمِعْتُ قُتَيْبَةَ بْنَ سَعِيدٍ، يَقُولُ: «بِشْرُ الْمُرَيْسِيِّ كَافِرٌ»
الإبانة الكبرى لابن بطة

“Bishr al-Murisiyy is a Kafir”. - Al-Ibanah Al-Kubrah of Ibn Battah (nr. 343)

Abdul Rahman bin Mahdi (d. 198H) said:

243 – حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، قَالَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: "لَوْ كَانَ الْأَمْرُ إِلَيَّ لَقُمْتُ عَلَى الْجَسْرِ، فَلَا يَمُرُّ بِِي أَحَدٌ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ إِلَّا صَرَنْتُ -[49]- غُنْقُهُ وَالْقَيْئُ"
الإبانة الكبرى لابن بطة

“If the matter were left to me, I would’ve stood upon a bridge, so no one who says the Quran is created would pass by me except that I would’ve struck his neck & dumped him [over the bridge].” - Al-Ibanah Al-Kubrah of Ibn Battah (nr. 243)

And he also said:

494 – حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ، أَيَّامَ صَنَعَ بِشْرٌ مَا صَنَعَ يَعْنِي: الْمُرَيْسِيُّ، يَقُولُ: «مَنْ زَعَمَ أَنَّ اللَّهَ لَمْ يَكَلِّمْ مُوسَى يُسْتَتَابُ، فَإِنْ تَابَ، وَإِلَّا صُرِيتْ غُنْقُهُ»
الإبانة الكبرى لابن بطة

“Whoever claims that Allah didn’t speak [directly] to Moses then he’s to be recanted, so he either repents or his neck is to be stricken.” - Al-Ibanah Al-Kubrah of Ibn Battah (nr. 494)

Ibrahim bin Abi Nuaym said:

315 – حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ الْخُطَبِيُّ، قَالَ: نَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ، قَالَ: حَدَّثَنِي عَبْدُ الْوَهَّابِ، قَالَ: سَمِعْتُ بَعْضَ أَصْحَابِنَا قَالَ: قَالَ إِبْرَاهِيمُ بْنُ أَبِي نَعْيَمٍ: «لَوْ كَانَ لِي سُلْطَانٌ مَا دَفِنُ الْجَهْمِيَّةَ فِي مَقَابِرِ الْمُسْلِمِينَ»
الإبانة الكبرى لابن بطة

“If I had authority then the Jahmiyyah wouldn’t be buried in the graveyard of the Muslims.” - Al-Ibanah Al-Kubrah of Ibn Battah (nr. 315)

Ahmad bin Abdillah bin Yunas (d. 227H) said:

267 – وَسَأَلْتُ أَحْمَدَ بْنَ يُونُسَ، فَقَالَ: " لَا تُصَلِّ خَلْفَ مَنْ يَقُولُ: الْقُرْآنُ مَخْلُوقٌ، هَؤُلَاءِ كُفَّارٌ "
الإبانه الكبرى لابن بطة

"We don't pray behind whoever says: 'The Quran is created', [because] they are Kuffar". - Al-Ibanah Al-Kubrah of Ibn Battah (nr. 267)

Abu Ubaid (d. 224H) said:

حدثنا إبراهيم بن عبد الله الأنصاري، عن أبي عبيد قال: ما أبالي صليت خلف الجهمي والرافضي أم صليت خلف اليهودي والنصراني مسائل حرب الكرمانى من كتاب النكاح إلى نهاية الكتاب ج3 ص ط أم القرى

"Praying behind a Jahmi or a Rafidhi & a Jew or a Christian is indifferent to me." - Masa'il of Harb al-Kirmani (From the Chapter of Nikah until the end of the book) (3/1076).

Abu Abdillah Muhammad bin Ismail Al-Wasiti Al-Darir told us:

31 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْوَاسِطِيُّ الصَّرِيرِيُّ قَالَ: سَمِعْتُ وَكِيعَ -[115]- بَنَ الْجَرَّاحِ، يَقُولُ: «أَمَّا الْجَهْمِيُّ فَإِنِّي أَشْتَبِيهِ فَإِنْ تَابَ وَالَّا قَتَلْتُهُ»
السنة لعبد الله بن أحمد

"I heard Wakie bin Al-Jarrah (d. 196H) say: "concerning the Jahmi: I ask him to repent, so either he repents, otherwise I would kill him. "" Al-Sunnah of Abdullah bin Ahmad (nr. 31)

Musa Ibn Abi'l-Jaarud said: Ibrahim Ibn Ismail Ibn Aliyyah (Mu'tazili, Mua'til), a destroyed Jahmi, was mentioned to Al-Shafe'i (d. 204H), so he said:

قال الشافعي في حق ابن علية الجهمي: "أَنَا مُخَالِفٌ لَهُ فِي كُلِّ شَيْءٍ، وَفِي قَوْلِهِ: لَا إِلَهَ إِلَّا اللَّهُ، لَسْتُ أَقُولُ كَمَا يَقُولُ، أَنَا أَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ الَّذِي كَلَّمَ مُوسَى مِنْ وَرَاءِ حِجَابٍ، وَذَلِكَ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ الَّذِي خَلَقَ كَلَامًا أَسْمَعُهُ مُوسَى مِنْ وَرَاءِ حِجَابٍ" رواه البيهقي في المناقب وغيره.

"I oppose him in everything, and I do not say the statement: There is no deity worthy of worship besides Allah, as he says it, I say: There is no deity worthy of worship besides Allah, who spoke to Musa directly from behind a veil. And that person says: There is no deity worthy of worship besides Allah who created speech that Musa heard from behind a veil." (Al-Inqitaa of that Ibn Abdu'l-Barr, 79; Al-Lisaan, 1/35 of that Al-Bayhaqi as well as Mana'iqib Al-Shaafi'i)

Al-Darimi (d. 255H) said:

399 – وَلَوْ لَمْ يَكُنْ عِنْدَنَا حُجَّةٌ فِي قَتْلِهِمْ وَإِكْفَارِهِمْ إِلَّا قَوْلُ حَمَّادِ بْنِ زَيْدٍ، وَسَلَامِ بْنِ أَبِي مُطِيعٍ، وَابْنِ الْمُبَارَكِ، وَوَكَيْعٍ، وَزَيْدِ بْنِ هَارُونَ، وَأَبِي تَوْبَةَ، وَبَحْيِ بْنِ يَحْيَى، وَأَحْمَدَ بْنَ حَنْبَلٍ، وَنُظَرَائِهِمْ، رَحِمَهُ اللَّهُ عَلَيْهِمْ أَجْمَعِينَ، لَجَبْنَا عَنْ قَتْلِهِمْ وَإِكْفَارِهِمْ بِقَوْلٍ -[214]- هَؤُلَاءِ، حَتَّى نَسْتَبْرِيَ ذَلِكَ عَمَّنْ هُوَ أَعْلَمُ مِنْهُ وَأَقْدَمُ، وَلَكِنَّا نَكْفُرُهُمْ بِمَا تَأَوَّلْنَا فِيهِمْ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ، وَرُؤْيَا فِيهِمْ مِنَ السُّنَّةِ، وَبِمَا حَكَمْنَا عَنْهُمْ مِنَ الْكُفْرِ الْوَاضِحِ الْمَشْهُورِ، الَّذِي يَغْفُلُهُ أَكْثَرُ الْعَوَامِّ، وَبِمَا ضَاهَوْا مُشْرِكِي الْأُمَمِ قَبْلَهُمْ بِقَوْلِهِمْ فِي الْقُرْآنِ، فَضَلَّ عَلَى مَا رَدُّوا عَلَى اللَّهِ وَرَسُولِهِ مِنْ تَعْطِيلِ صِفَاتِهِ، وَإِنْكَارِ وَحْدَانِيَّتِهِ، وَمَعْرِفَةِ مَكَانِهِ، وَاسْتِوَائِهِ عَلَى عَرْشِهِ بِتَأْوِيلِ ضَلَالٍ، بِهِ هَتَكَ اللَّهُ سِتْرَهُمْ، وَأَبَدَ سَوْءَتَهُمْ، وَعَبَّرَ عَنْ ضَمَائِرِهِمْ، كُلَّمَا أَرَادُوا بِهِ اخْتِجَاجًا ارْتَدَّاهُ مَذَاهِبُهُمْ أَعْوَجَاجًا، وَارْتَدَّاهُ أَهْلُ السُّنَّةِ بِمُخَالَفَتِهِمْ ابْتِهَاجًا، وَلَمَّا يُخْفُونَ مِنْ حَقَائِقِ زُنْدَقَتِهِمْ اسْتِخْرَاجًا

“If we had no evidence to kill them (i.e. the Jahmiyyah) and to declare them as unbelievers, except the statements by Hammad bin Zayd, Salam bin Mutee, Ibn Al-Mubarak, Wakie, Yazid bin Harun, Abu Tawba, Yahya bin Yahya and Ahmad bin Hanbal and their likes, may Allah have mercy on all of them, we would not dare to kill them and declare them as disbelievers because of the statements of these scholars until we can justify this from who has more knowledge than they and is older, but we Takfir them with what we have interpreted from the book of Allah and what is narrated in the Sunnah, and what has been told about them about their clear and well-known Kufr, which most common people understand, and because of their resemblance to the Mushrikeen of the former nations concerning what they say about the Quran, rejecting Allah and His Prophet by denying His attributes and denying his Oneness and not knowing His place and His Highness on his Throne by an erroneous interpretation through which Allah exposed their true nature and showed their badness and demonstrated their intentions, each time they come up with arguments, their Madhahib become more crooked and Ahlul Sunnah become more happy in opposing them and increase in disseminating what they try to hide from their Zandaqah (heresy).” Al-Radd ‘ala Al-Jahmiyyah of Al-Darimi nr399 p.212

Yazeed bin Haroun (d. 206H)

Yazid bin Harun was asked: “What do you say about the Jahmiyyah?” He said:

حدثنا أبو القاسم عبد الرحمن بن محمد بن سلام قال: سمعت رجلاً سأل يزيد بن هارون فقال: يا أبا خالد ما تقول في الجهمية؟ قال يزيد: زنادقة، زنادقة، زنادقة ومد بها صوته في الثالثة. مسائل حرب الكرمانى من كتاب النكاح إلى نهاية الكتاب ج3 ص 1148 ط أم القرى

‘Zanadiqah, Zanadiqah, Zanadiqah!’” Masa’il” of Harb Al-Kirmani (From the Chapter of Nikah until the end of the book) (3/1148).

Shaadh bin Yahya said: I heard Yazeed bin Haroon, and it was said to him, “Who are the Jahmiyyah”. He said:

54 – حَدَّثَنِي عَبَّاسُ الْعَنْبَرِيُّ، حَدَّثَنَا شَاذُّ بْنُ يَحْيَى، سَمِعْتُ يَزِيدَ بْنَ هَارُونَ، وَقِيلَ، لَهُ: وَمَنِ الْجَهْمِيَّةُ؟ فَقَالَ: «مَنْ زَعَمَ أَنَّ الرَّحْمَنَ عَلَى الْعَرْشِ اسْتَوَى عَلَى خِلَافٍ مَا يَقَرُّ فِي قُلُوبِ الْعَامَّةِ فَهُوَ جَهْمِيٌّ»
السنة لعبد الله بن أحمد

“Whoever claimed that ‘Ar-Rahman ascended above the Throne’ is [understood with a meaning] different to what is established in the hearts of the general folk is a Jahmi (Jahmi).” Al-Sunnah of Abdullah bin Ahmad (nr. 54)

Harb al-Kirmani (280H) said:

قال الكرمانى في السنة
والقرآن كلام الله تكلم به ليس بمخلوق، فمن زعم أن القرآن مخلوق فهو جهمي كافر، ومن زعم أن القرآن كلام الله ووقف ولم يقل ليس بمخلوق فهو أكفر من الأول وأخبر قولاً، ومن زعم إن ألفاظنا بالقرآن وتلاوتنا له مخلوقة والقرآن كلام الله فهو جهمي خبيث مبتدع. ومن لم يكفرها ولا القوم ولا الجهمية كلهم فهو مثلهم إجماع السلف في الإعتقاد الرقم 62-58 لحرب الكرمانى

'The Quran is the Speech of Allah in which he spoke by, it is uncreated and whosoever claims that the Quran is created then he is a Jahmi Kafir and whosoever claimed that the Quran is the Speech of Allah (but) then stopped and did not say it is uncreated then he is more of a Kafir than the first and eviler in speech. And whosoever claimed that our utterances and recitations of the Quran are created (but) the Quran is the speech of Allah, then he is a Jahmi and whoever does not declare Takfir on all of those people then he is like them.' - Ijma As-Salaf fi'l Itiqad (points 58-62) lil Imam Harb al-Kirmanī

Imam Ahmad (d. 241H) said:

2 – أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَلِيٍّ بْنِ إِسْحَاقَ الْمَعْرُوفُ بِالْكَسَائِيِّ الْمَصْرِيُّ إِجَارَةً يَخْطُطُهُ قَالَ ثَنَا أَبُو الْحُسَيْنِ بَوَانَةُ أَحْمَدُ بْنُ عَيْسَى بْنِ بَوَانَةَ الْمُوصِلِيُّ إِمْلَاءً مِنْ كِتَابِهِ بِلَفْظِهِ وَأَنَا أَسْمَعُ قَالَ ثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ مَرْوَانَ بْنِ بَدِينَا قَالَ ثَنَا أَبُو الْفَضْلِ ضَالِحُ بْنُ أَحْمَدَ: قَالَ سَمِعْتُ أَبِي يَقُولُ:

افْتَرَقَتِ الْجَهْمِيَّةُ عَلَى فِرْقٍ فِرْقَةً قَالُوا الْقُرْآنُ مَخْلُوقٌ وَفِرْقَةً قَالُوا كَلَامُ اللَّهِ وَسَكَتَ وَفِرْقَةً قَالُوا لَفْظُنَا بِالْقُرْآنِ كِتَابَ رَسُولَةٍ فِي أَنْ الْقُرْآنَ غَيْرُ مَخْلُوقٍ لِإِبْرَاهِيمَ الْحَرَبِيِّ

'The Jahmiyyah were divided into three groups:

A group which said: The Quran is created,

A group which said: It's the speech of Allah and we're silent

And a group which said: Our utterance of the Quran is created.'

- Risalah fi an Al-Quran Ghayr Makhluq lil Hafiz Ibrahim bin Ishaq Al-Harbi (nr. 2)

And that Ibn Rajab brought forth about him:

أَخْبَرَنَا عَمِي الْإِمَامُ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْكَرْخِيِّ، أَخْبَرَنَا سَلِيمَانُ بْنُ أَحْمَدَ بْنِ أَيُّوبَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ قَالَ: سُئِلَ أَبِي عَنْ رَجُلٍ وَجِبَ عَلَيْهِ تَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ، فَكَانَ عِنْدَهُ مَمْلُوكٌ سَوَاءٌ، لَقِنَهُ أَنْ يَقُولَ بِخَلْقِ الْقُرْآنِ؟ فَقَالَ: لَا يَجْزِي عَنْهُ عَتَقُهُ لِأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَمَرَهُ بِتَحْرِيرِ رَقَبَةٍ مُؤْمِنَةٍ وَلَيْسَ هَذَا بِمُؤْمِنٍ هَذَا كَافِرٌ (مناقب الإمام أحمد لابن رجب ذاك

My uncle, the Imam, informed me, [saying;] Abdullah bin 'Umar Al Karkhiy informed us, [saying;] Sulayman bin Ahmad bin Ayyub informed us, [saying;] Abdullah bin Ahmad bin Hanbal narrated to us, he said: My father was asked regarding a man, upon whom it was obligatory to free a believing neck [i.e. emancipation; freeing a believing slave]. So, he had a bad slave, who had been taught to say: The Quran is created!? So he said: "It's not valid to free him, because Allah Most Blessed and Most High have ordered him to free a believing neck [person] and this is not a Believer [Mu'min], this is a Kafir!" Source: "Dhayl Tabaqat al-Hanabilah" of that Ibn Rajab 1/301 (nr. 388).

We also read in Ibanah Al-Kubrah from Ibn Battah [387H] that the following was being asked to Ahmad:

يا أبا عبد الله ما تقول فيمن يقول: القرآن مخلوق؟ فقال: كافر زنديق، اقتلوه

"Oh Aba Abdillah what do you say about the one who says: "The Quran is created"? He said: "Kafir Zindeeq, kill him." [Al Ibanah: #2343]

Al-Rabee (d. 270H) said:

، قَالَ أَبُو مُحَمَّدٍ فِي كِتَابِي: عَنِ الرَّبِيعِ بْنِ سُلَيْمَانَ، قَالَ: حَضَرْتُ الشَّافِعِيَّ، أَوْ حَدَّثَنِي أَبُو شُعَيْبٍ، إِلَّا أَنِّي أَعْلَمُ أَنَّهُ حَضَرَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْحَكَمِ، وَيُوسُفُ بْنُ عَمْرٍو بْنِ يَزِيدَ، وَحَفْصُ بْنُ الْفَرْدِ، وَكَانَ الشَّافِعِيُّ يُسَمِّيهِ حَفْصًا الْمُتَفَرِّدَ، فَسَأَلَ حَفْصُ عَبْدَ اللَّهِ بْنِ عَبْدِ الْحَكَمِ، فَقَالَ: مَا تَقُولُ فِي الْقُرْآنِ؟ فَأَبَى أَنْ يُجِيبَهُ، فَسَأَلَ يُوسُفُ بْنُ عَمْرٍو وَابْنُ يَزِيدَ، فَلَمْ يُجِيبْهُ، وَكِلَاهُمَا أَشَارَ إِلَى الشَّافِعِيِّ. فَسَأَلَ الشَّافِعِيُّ، فَاحْتَجَّ عَلَيْهِ الشَّافِعِيُّ،

قَالَ الرَّبِيعُ: فَلَقِيتُ حَفْصًا الْفَرْدَ فِي وَطَأْتٍ فِيهِ الْمُنَظَرَةُ، فَأَقَامَ الشَّافِعِيُّ الْحُجَّةَ عَلَيْهِ، بِأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ، وَكَفَرَ حَفْصًا الْفَرْدَ. الْمَجْلِسُ بَعْدُ، فَقَالَ: أَرَادَ الشَّافِعِيُّ قَتْلِي [آداب الشافعي لابن أبي حاتم ص 149]

I was present at Al-Shafe'i, or Abu Shuayb told me, but I'm sure Abdullah bin Abd Al-Hakam was present and Yusuf bin Amr bin Yazid and Hafs Al-Fard, and Al-Shafe'i used to call him: Hafs Al-Munfarid. Then Abdullah bin Abd Al-Hakam asked Hafs: "What do you say about the Quran?" But he refused to answer him. So, he then asked Yusuf bin Amr bin Yazid, but he refused to answer and he pointed to Al-Shafe'i. So, he, then asked Al-Shafe'i and presented his argument to him, and the discussion lasted for a long time, but Al-Shafe'i established the evidence upon him that the Quran is the Speech of Allah, and uncreated, and declared Hafs Al-Fard, a Kafir. Then I met Hafs and he said, "Al-Shafe'i wanted to kill me". Aadaab Al-Shafe'i of Ibn Abi Hatim p.149

680 – أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنُ عَلِيٍّ الْمُقْرِيُّ – [450]، قَالَ: سَمِعْتُ أَبَا بَكْرٍ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ بْنَ زَيْدٍ النَّيْسَابُورِيَّ، يَقُولُ: سَمِعْتُ الرَّبِيعَ بْنَ سُلَيْمَانَ، يَقُولُ: قَالَ حَفْصُ الْفَرْدِ: «يَعْلَمُ اللَّهُ مَخْلُوقٌ». قَالَ الشَّافِعِيُّ: كَفَرْتَ بِاللَّهِ الْعَظِيمِ "

And it is stated in Sharh Usul Al-I'tiqaad of Al-Laalkaaie (nr. 680) that Al-Shafe'i (d. 204H) said to him when he claimed that the Knowledge of Allah is created (in order to support his Bid'ah Al-Mukaffirah regarding the alleged "createdness" of the Quran), "You have disbelieved in Allah The Almighty."

And that Al-Dhahabi said in Mizaan Al-Itidaal no: 2143:

2143 – حفص الفرد (1) ، مبتدع.
قال النسائي: صاحب كلام، لكنه لا يكتب حديثه.
[وكفره الشافعي في مناظرته] (2)

Al-Nasaaie (d. 303H) said: he is a man of Kalam (theological rhetoric), his Hadith must not be written and Al-Shafe'i has made Takfir on him during his debate."

Imam Ahmad (d. 241H) said: Ahmad bin Ibrahim Al-Dorqi > Muhriz bin Awn > Abu Sahl Yahya bin Ibrahim (Rahawiyah) > Ibn Mubarak (d. 181H) who said:

17 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّورَقِيُّ، حَدَّثَنِي مُحْرِزُ بْنُ عَوْنٍ، حَدَّثَنِي أَبُو سَهْلٍ يَحْيَى بْنُ إِبْرَاهِيمَ وَكَانَ يُلقَبُ رَاهَوِيَّ قَالَ: قَالَ ابْنُ الْمُبَارَكِ: «لَيْسَ تَعْبُدُ الْجَهْمِيَّةَ شَيْئًا» السنة لعبد الله بن حنبل

'The Jahmiyyah don't worship anything.' - Al-Sunnah of Abdillah bin Ahmad (nr. 17)

It was said:

وينبغي أن يتأمل قول الكلابية والأشعرية في الصفات، ليعلم أنهم غير مثبتين (إلهًا) 1 في الحقيقة، وأنهم يتخيرون من النصوص ما أرادوه، ويتركون سائرها ويخالفونه.

"And he must consider the saying of Al-Kullabiyah and the Asharis in Sifat, so it will be known to him that they're not affirming a deity in reality and that they pick and choose from the texts that which they want, and leave off the rest and oppose it."

“And this sect which attributes itself to Abu Hasan Al-Ashari, have described the Lord of the Worlds by the attributes of idleness and inanimateness for Indeed they have made a great falsehood against Allah, and have opposed the people of truth from the Salaf and Imams.”

Imam Al-Darami (d. 280H) – Rahimahullah – said:

وَبَلَّغْنَا أَنَّ بَعْضَ أَصْحَابِ الْمَرْيَسِيِّ قَالَ لَهُ: كَيْفَ تَصْنَعُ بِهَذِهِ الْأَسَانِيدِ الْجَيَادِ الَّتِي يَخْتَجُونَ بِهَا عَلَيْنَا فِي رَدِّ مَذَاهِبِنَا، مِمَّا لَا يُمَكِّنُ التَّكْذِيبَ بِهَا؟ مِثْلُ: سُفْيَانُ 4 عَنْ مَنْصُورٍ 5 عَنْ الزُّهْرِيِّ 6، وَالزُّهْرِيِّ عَنْ سَالِمٍ 1، وَأَيُّوبُ 2 وَابْنُ غَوْنٍ 3 عَنْ ابْنِ سِيرِينَ 4، وَعَمْرُو بْنُ دِينَارٍ 5 عَنْ جَابِرٍ 6، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا أَشْبَهَهَا؟ قَالَ: فَقَالَ الْمَرْيَسِيُّ: لَا تَرُدُّوهُ فَتُفْتَضَّحُوا 7، وَلَكِنْ غَالِطُوهُمْ بِالتَّأْوِيلِ فَتَكُونُوا قَدْ رَدَدْتُمُوهَا بِلُطْفٍ؛ إِذْ لَمْ يُمَكِّنْكُمْ رَدُّهَا بِعُنفٍ، كَمَا فَعَلَ هَذَا الْمُعَارِضُ سَوَاءً.
نقض عثمان بن سعيد على المريسي الجهمي العنيد فيما افترى على الله في التوحيد ج 2 ص 868 ط الرشد

“The companions of Al-Mureesi said to him, what do you do regarding these narrations which they object to us by in order to refute our beliefs and which cannot be denied? So, he replied: ‘Don’t deny them lest you expose yourselves, but err them with misinterpretation. Thus, you will be objecting it mildly if you are not able to object to it with aggression’. As this opposer has likewise done.” – Al Naqd Uthman bin Sa’eed ala al-Muriseyy al-Jahmi al-Aneed fima Iftarahu ala Allah fi al-Tawhid 2/868

Al-Tirmidhi (d. 279H) said:

١٧٣٤ – 1734 – أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ الْوَرَّاقُ، قَالَ: ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ التِّرْمِذِيُّ، قَالَ: سَمِعْتُ الْحَسَنَ بْنَ الْبَرَّازِ، يَقُولُ: جَاءَ رَجُلٌ إِلَى الْمَرْيَسِيِّ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَذْكَرُ أَصْحَابَ الْحَدِيثِ، فَكَلَّمَا ذَكَرُوا الْحَدِيثَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَدَدْتُهُ. قَالَ: يَقُولُونَ: أَنْتَ كَافِرٌ. قَالَ: صَدَقُوا. إِذَا ذَكَرُوا الْحَدِيثَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَزِدْ دَنْتَهُ، يَقُولُونَ: أَنْتَ كَافِرٌ. قَالَ: فَكَيْفَ أَصْنَعُ. قَالَ: إِذَا ذَكَرُوا حَدِيثَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْ: صَدَقْتَ، ثُمَّ اضْرِبْهُ بِعِلَّةٍ، فَقُلْ: لَهُ عِلَّةٌ السَّنة للخلال

I heard Al-Hasan bin Al-Bazar (d. 249H) say: A man came to Al-Marisi⁷. He said: I speak with people of Ahl Al-Hadith and every time they mention a Hadith of the Prophet (ﷺ), I reject it. Then they say to me: “You are a Kafir”. He said: “That’s right, if they mention a Hadith of the Prophet (ﷺ), and you reject it, they say: “You are a Kafir”. He said: What should I do? He said: If they mention a Hadith of the Prophet (ﷺ), say: You speak the truth, and then you reject the Hadith by giving an interpretation, so say: “There is some other interpretation behind it”. (i.e. to reject the Hadith in an indirect way and say: this Hadith should not be interpreted literally). Source: Al-Sunnah of Abu Bakr bin Al-Khallal 5/105 number: 1734

Even that Ibn Taymiyyah testifies that there is no difference between the misinterpretations of Al-Muresee and the Asharis: ‘And these misinterpretations which are present today amongst the people like most of the misinterpretations which Ibn Fuwra mentioned in the book of “Taw’eelat”, and which Abu Abdillah Muhammad bin Umar Al-Razi mentioned in his book that he named: “Ta’sis Al-Taqdīs”. And much of it is included in the speech of many of the creations, other than them such as Abi Ali Al-Jabai’ee, and Abdul Jabbar bin Ahmad Al-Hamdani, and Abi Al-Hussain Al-Basri, and Abu Al-Wafa’ bin Uqayl, and Abi Hamid Al-Ghazali and other than them are the exact same misinterpretations which Bishr al-Muresee has mentioned in his book.’ – Majmu’ al-Fatawa 5/23

قال ابن تيمية: وهذه التأويلات الموجودة اليوم بأيدي الناس – مثل أكثر التأويلات التي ذكرها أبو بكر بن فورك في كتاب التأويلات وذكرها أبو عبد الله محمد بن عمر الرازي في كتابه الذي سماه " تأسيس التقيديس " ويوجد كثير منها في كلام خلق كثير غير هؤلاء مثل

⁷ Bishr Al-Marisi was one of the leaders of the Jahmiyyah

أَبِي عَلِيٍّ الْجَبَائِي وَعَبْدُ الْجَبَّارِ بْنِ أَحْمَدَ الْهَمْدَانِي وَأَبِي الْحُسَيْنِ الْبَصْرِيِّ وَأَبِي الْوَفَاءِ بْنِ عَقِيلٍ وَأَبِي حَامِدٍ الْغَزَالِيِّ وَغَيْرِهِمْ – هِيَ بَعِيْنَهَا
تَأْوِيلَاتُ بَشْرِ الْمَرْيَسِيِّ الَّتِي ذَكَرَهَا فِي كِتَابِهِ
مَجْمُوعُ الْفَتَاوَى ج 5 ص 23 لَذَاكَ الْحَرَانِي

Ashariah admitted that they believe the Qur'an is created and due to that Ibn Taymiyyah made (general)⁸ takfir of them.

And he said: "Shaikh Kamal Ad-Deen said to Sadr Ad-Deen ibn Wakil in regard to that gathering Shaikh Taqiudin said whoever says that one letter of the Qur'an is created, he is Kafir and he repeated it over and over so Shaikh Kamal Ad-Deen got angry there with great anger and he raised his voice and said this one he made tekfeer of our companions Al-Mutakalimin Al-Ashariah those who say letters from Qur'an are created as a Imam Al-Haramain and others and we are not patient over tekfeer of our companinons. So, ibn Al-Wakil denied that he said that and said 'I did not say that. And that I only said whoever denies a letter from the Quran is created then he has disbelieved" (Majmu al Fataawa, vol 3 pg 173)

وقال: " فقال الشيخ كمال الدين لصدر الدين ابن الوكيل قد قلت في ذلك المجلس للشيخ تقي الدين أنه من قال إن حرفاً من القرآن مخلوق فهو كافر فأعاده مراراً فغضب هنا الشيخ كمال الدين غضباً شديداً ورفع صوته وقال هذا يكفر أصحابنا المتكلمين الأشعرية الذين يقولون إن حروف القرآن مخلوقة مثل إمام الحرمين وغيره وما نصبر على تكفير أصحابنا فأنتكر ابن الوكيل أنه قال ذلك. وقال: مَا قُلْتُ ذَلِكَ، وَإِنَّمَا قُلْتُ أَنَّ مَنْ أَنْكَرَ حَرْفًا مِنَ الْقُرْآنِ فَقَدْ كَفَرَ. فَرَدَّ ذَلِكَ عَلَيْهِ الْحَاضِرُونَ وَقَالُوا: مَا قُلْتُ إِلَّا كَذًّا وَكَذًّا وَقَالُوا: مَا يَنْبَغِي لَكَ أَنْ تَقُولَ قَوْلًا وَتَرْجِعَ عَنْهُ. مَجْمُوعُ فَتَاوَى (3 / 173)

It was said:

'And know – May Allah show you the way – the process by which we go by, is that if anything reaches us of the publications of Tafsir, and explanations of Hadith, then we test and consider his (the authors) beliefs in the Uluw, attributes and actions. Thus, we found that the majority of many latecomers or most of them to be of the beliefs of the Asharis which concludes in denying the Uluw, and misinterpreting the verses in regard to this by the misinterpretations of Bishr Al-Muresee and his likes from the people of Bid'ah and Dalaal, and whoever looks into the explanations of (Sahih) Al-Bukhari, Muslim and the likes of both of them, finds that in them.'

The Imam Bishr Al-Hafi (D. 227H) said:

قال الإمام بشر الحافي (ت ٢٢٧هـ) رحمه الله
380 – ونشهد أن الله يقول ويخلق وقوله قول وخلق خلق قوله بائن من خلقه وخلقه بائن من قوله
مختصر الحجّة على تارك المحجة الصفحة 154 الرقم 380

And we testify that Allah speaks and creates
And His speech is speech and His creation is creation
And His speech is separated from His creation
And His creation is separated from His speech
Mukhtasar Al-Hujjah 'ala Tarik Al-Mahajjah pg.154 (nr.380)

⁸ Doesn't mean he did takfeer, when he himself has a certain methodology regarding takfeer, which is: the general statement of something being Kufr or one becoming Kafir by such and such, doesn't entails takfeer ul 'ayn... But obviously they had a more solid understanding, knowing that such statements would include them, even though it didn't in ibn taymiyas understanding.

Al Hasan bin Shaqiq (225H) said:

قال الحسن بن شقيق: كُنّا عند ابن المبارك إذ جاءه رجلٌ، فقال له: أنت ذاك الجهمي؟ قال: نعم قال: إذا خرجت من عندي فلا تعد إليّ. قال الرجل: فأنا تائب قال: لا حتى يظهر من توبتك مثل الذي ظهر من بدعتك
الإبانة الصغرى لابن بطة الرقم 105

We were at Ibn Al-Mubarak[’s place], when a man came to him. Then he (Ibn Al-Mubarak) said, are you not that Jahmi?

He answered, Yes.

Then he (Ibn Al-Mubarak) said, when you leave from here, then don’t return to me. The man said, then I’m repenting.

He (Ibn Al-Mubarak) said, no, not until there appear from your repentance, that which appeared from your Bid’ah! Narrated by Ibn Battah in Al-Ibanah Al-Sughrāh (nr. 105)

Abu Ubayd Al-Qasim bin Salam (d. 224H) said:

795 – أخبرني الدوري، قال: سمعت أبا عبيد القاسم بن سلام، يقول: "عاشرت الناس وكلمت أهل الكلام، وكذا، فما رأيت أوسخ وسخا، ولا أقدر قدرا، ولا أضعف حجة، ولا أحقق من الرافضة [ص: 500]، ولقد وليت قضاء الثغور، فنفيت منهم ثلاثة رجال جهميين ورافضيا، وأرافضيين وجهميا، وقلت: مثلكم لا يساكن أهل الثغور، فأخرجتهم"
السنة لأبي بكر الخلال

I have known the people and I have talked to the people of Kalam and such, and I have never seen a more filthy and more dirty people than them and have never heard a more weaker or stupider argument than those of the Rafidha and I was appointed a judge at the front lines and then I sent three men away, two Jahmis and one Rafidhi or one Jahmi and two Rafidhis and I said: people like you should not live with the people of the front lines, so I sent them away. - Al-Sunnah of Al-Khallal 3/500 nr795

Zuhayr Al-Sikhtiyani (d. 204H) said:

30 – وقال زهير السخيتياني سمعت سلام بن أبي مطيع يقول: الجهمية كفار خلق أفعال العباد للبخاري

"I heard Salam bin Abi Mutee (d. 164H) say: "The Jahmiyyah are Kuffar."

Abdul Hamid (d. 266H) said:

31 – وقال عبد الحميد: جهم كافر بالله العظيم خلق أفعال العباد للبخاري

"Jahm is a disbeliever in Allah Almighty." Khalq Af'al Al-ibad of Al-Bukhari (nr. 30-31)

Ali bin Al-Madinee (d. 234H) - Rahimahullah - said:

306 – أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ، أَخْبَرَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْحَدَّادُ قَالَ: حَدَّثَنَا أَبُو ظَلْحَةَ، قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْمَدِينِيِّ يَقُولُ: " مَنْ قَالَ: فَلَانٌ مُسَبِّهُ عَلِمْنَا أَنَّهُ جَهْمِيٌّ، وَمَنْ قَالَ: فَلَانٌ مُجَبِّرٌ عَلِمْنَا أَنَّهُ قَدْرِيٌّ، وَمَنْ قَالَ: فَلَانٌ نَاصِبِيٌّ عَلِمْنَا أَنَّهُ رَافِضِيٌّ " شرح أصول اعتقاد أهل السنة والجماعة للالكافي

“When someone says so-and-so is an Mushabbih (anthropomorphist) we come to know he is a Jahmi. When someone says so-and-so is a Mujabbir we come to know he is a Qadari (fatalist). When someone says so-and-so is a Nasibi we come to know he is a Rafidhi. Sharh Usool ul-l’tiqaad (nr.306) of Al-Lalaka’i

Abdillah bin Ahmad bin Hanbal (d. 290H) said:

534 – وَقَالَ أَبِي رَجَمَهُ اللَّهُ: «حَدِيثُ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ» إِذَا تَكَلَّمَ اللَّهُ عَزَّ وَجَلَّ سَمِعَ لَهُ صَوْتُ كَجَرِّ السِّلْسِلَةِ عَلَى الصَّفْوَانِ " قَالَ أَبِي: وَهَذَا الْجَهْمِيَّةُ تُنْكِرُهُ وَقَالَ أَبِي: هَؤُلَاءِ كُفَّارٌ يُرِيدُونَ أَنْ يُمَوِّهُوا عَلَى النَّاسِ، مَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَتَكَلَّمْ فَهُوَ كَافِرٌ، أَلَا إِنَّا نَزَوِي هَذِهِ الْأَحَادِيثَ كَمَا جَاءَتْ السَّنَةُ لِعَبْدِ اللَّهِ بْنِ حَنْبَلٍ

And my father – Rahimahullah – said: «Hadith of Ibn Masoud» “When Allah speaks a voice like the dragging of a chain upon smooth rocks is heard”. My father said: ‘And this is denied by the Jahmiyyah & he said: ‘And this is what the Jahmiyyah deny & he said: ‘They are Kuffar who seek to falsify to the people, whoever alleges that Allah Glorified & Sublime be He didn’t speak, then he’s a Kafir. Verily, we narrate these Ahadith as they’ve come.’” - As-Sunnah of Abdillah bin Hanbal (nr. 534)

Al-Barbaharee (d. 329H) said in Sharhul Sunnah:

قال البريهاري في شرح السنة : [95] واعلم أنه إنما جاء هلاك الجهمية أنهم [فكروا] في الرب، فأدخلوا لم وكيف، وتركوا الأثر، ووضعوا القياس، وقاسوا الدين على رأيهم فجاءوا بالكفر عيانا لا يخفي أنه كفر، وأكفروا الخلق واضطربهم الأمر حتى قالوا بالتعطيل.

‘[95] And know that the destruction of the Jahmiyyah only came about because they [pondered] over the Lord, so they introduced [regarding Him] how & why & they left the Athaar (narrations) & they placed down the Qiyas (analogy), making Qiyas thereby of the religion. Hence, they made Qiyas of the religion by their opinions & so they came with the essence of Kufr of which there’s no ambiguity regarding its Kufr. And they caused the creation to fall into Kufr & they went as far as to say by Ta’teel (negation of Allah The Most High’s names & attributes).

Abu Abdillah (Imam Ahmad [d. 241H]) said about the Jahmiyyah:

25 – قال أبو عبد الله : نظرت في كلام اليهود والنصارى والمجوس فما رأيت أضل في كفرهم منهم وإني لأستجهل من لا يكفرهم إلا من لا يعرف كفرهم

‘I looked into the speech of the Majus and Jews and I never saw a people more misguided in their Kufr than them and I’m dumbfounded at those who don’t declare Takfir of them apart from whoever doesn’t know their Kufr’. Khalq Afaa’l al-ibaad (nr. 25)

Al-Darami (d. 280H) said in Al’Rad ala’ Al-Jahmiyyah:

360 – أَمَّا الْكِتَابُ فَمَا أَخْبَرَ اللَّهُ، عَزَّ وَجَلَّ عَنْ مُشْرِكِي قُرَيْشٍ مِنْ تَكْذِيبِهِمْ بِالْقُرْآنِ، فَكَانَ مِنْ أَشَدِّ مَا أَخْبَرَ عَنْهُمْ مِنَ التَّكْذِيبِ أَنَّهُمْ قَالُوا: هُوَ مَخْلُوقٌ، كَمَا قَالَتِ الْجَهْمِيَّةُ سَوَاءً

“[360] As for the Kitab then what Allah the Glorified & Sublimed has informed about the Mushrikeen of Quraishs’ denial of the Quran, so from the most severe of what has been informed about them of denial is that they said: it is created just as the Jahmiyyah have likewise said.”

And he also said:

398 -... وَأَيُّ زُنْدَقَةٍ بَاطِلَةٍ مِمَّنْ يَنْتَحِلُ الْإِسْلَامَ فِي الظَّاهِرِ، وَفِي الْبَاطِنِ يُضَاهِي قَوْلَهُ فِي الْقُرْآنِ قَوْلَ مُشْرِكِي قُرَيْشٍ الَّذِينَ رَدُّوا عَلَى اللَّهِ وَرَسُولِهِ، فَقَالُوا: {إِنَّ هَذَا إِلَّا اخْتِلَافٌ} [ص: 7] . وَ {إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ} [الأنعام: 25] . وَ {إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ} [المدثر: 25] . كَمَا قَالَتِ الْجَهْمِيَّةُ سَوَاءً: إِنَّ هَذَا إِلَّا مَخْلُوقٌ. وَلَهُمْ فِي ذَلِكَ أَيْضًا أَثِمَةٌ سَوَاءً أَقْدَمَ مِنْ مُشْرِكِي قُرَيْشٍ، وَهُمْ عَادَ قَوْمُ هُودٍ، الَّذِينَ قَالُوا لِنَبِيِّهِمْ: {سَوَاءٌ عَلَيْنَا أَوْعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ، إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ، وَمَا نَحْنُ بِمُعَذِّبِينَ} [الشعراء: 137] . فَأَيُّ فَرْقٍ بَيْنَ الْجَهْمِيَّةِ وَبَيْنَهُمْ حَتَّى نَجُوبَ عَنْ قَتْلِهِمْ وَإِكْفَارِهِمْ؟
الرد على الجهمية للدارمي 212ص

“And what Zandaqah (heresy) is more visible that the one who practices Islam in the apparent, whilst in the hidden his saying in the Quran is like the saying of the Mushrikeen of Quraish who sought to object to Allah & His Messenger. Hence, they said: {“This is not but a fabrication.”} [Sad: 7] & {“This is not but legends of the former peoples.”} [Al-An'am: 25] & {“This is not but the word of a human being.”} [Al-Mudatthir: 25]. As the Jahmiyyah have likewise said. This is not but created, and likewise they have in this heads who are more ancient than the Mushrikeen of Quraish. And they are Aad the people of Hud, the ones who said to their Prophet: {“This is not but the custom of the former peoples,”} [Ash-Shu'ara : 137]. And what's the difference between the Jahmiyyah and them? – i.e. the Mushrikeen who deny the Quran and say that it is the created word of a human being – so that you would coward away from Takfiring them and killing them?” - Ar-Rad Ala al-Jahmiyyah pg.212 (nr. 398)

Abu Hatim (d. 277H) & Abu Zur'ah (d. 264H) said in both their Aqidah as related by that Al-Lalakai:

321 - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُظَفَّرِ الْمُقَرِّيُّ، قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ -[198]- مُحَمَّدِ بْنِ حَبِشٍ الْمُقَرِّيُّ، قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنُ أَبِي حَاتِمٍ، قَالَ: سَأَلْتُ أَبِي وَأَبَا زُرْعَةَ عَنْ مَذَاهِبِ أَهْلِ السُّنَّةِ فِي أَصُولِ الدِّينِ، وَمَا أَذْرَكَ عَلَيْهِ الْعُلَمَاءُ فِي جَمِيعِ الْأُمُصَارِ، وَمَا يَغْتَقِدَانِ مِنْ ذَلِكَ، فَقَالَا: § "أَذْرَكْنَا الْعُلَمَاءَ فِي جَمِيعِ الْأُمُصَارِ جَوَارًا وَعِزَاقًا وَشَامًا وَبِمَنَّا فَكَانَ مِنْ مَذَاهِبِهِمْ: ... وَمَنْ زَعَمَ أَنَّ الْقُرْآنَ مَخْلُوقٌ فَهُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ كُفْرًا يَنْقُلُ عَنِ الْمِلَّةِ. وَمَنْ شَكَّ فِي كُفْرِهِ مِمَّنْ يَفْهَمُ فَهُوَ كَافِرٌ

Ibn Abi Hatim said: "I asked my father and Abu Zur'ah concerning the Madhahib (pl. of Madhab) of Ahlul Sunnah in regarding the Principles of the Religion, and what they found the scholars upon (in belief) in all the lands, and what they believe from that? So, they said: 'We have reached the Scholars in all the lands – The Hijaz, Iraq, Sham and Yemen –, and from their Madhhab was: ...And whoever claims that the Qur'an is created then he is a disbeliever in Allah the Almighty.'" - Sharh Usool Itiqad Ahlul Sunnah Wa-l Jama'ah (nr. 321-2)

Ibn Shaheen (d. 297H – d. 385H), may Allah have mercy upom him, said:

قال ابن شاهين (٢٩٧ - ٣٨٥) رحمه الله :
٢٧ - حدثنا أحمد بن يونس ، ثنا يزيد بن جهور ، قال : قال أبو خيثمة : و سمعت ابن أعين ، يعني : موسى ، يقول : الجهمية كفار زنادقة .
قال أحمد : قال يزيد : قال أبو خيثمة [١] : و من شك في كفر الجهمية فهو كافر .
- شرح مذاهب أهل السنة : لابن شاهين

Ahmad bin Yunus told us, That Yazid bin Jahour, said: Abu Khaithamah said: And I heard Ibn Ayyin, meaning: Musa, saying: "Jahmiyyah are Kuffar Zanādiqah (infidels, heretics)."

Ahmad said: Yazid said: Abu Khaithamah⁹ said: "Whoever doubts the kufr (disbelief) of the Jahmiyyah is an infidel (Kafir)." - Sharh Madhahib Ahlus-Sunnah, no. 27 by Ibn Shaheen

'Whoever claims that the Quran is created then he's a Kafir in Allah Kufr that takes one outside the Millah and whoever doubts their Kufr from whoever understands (what it necessitates) then he is a Kafir'.

Ibn Battah (d. 387H) said:

ومن قال: مخلوق، أو قال كلام الله مخلوق ووقف، أو شك أو قال بلسانه وأضمر في نفسه، فهو بالله كافر حلال الدم
الإبانة الصغرى الرقم 237

'Whoever says the Quran is created then he is a Kafir permissible [his] blood and whoever doubts their Kufr or stops in their Takfir then he is [also] a Kafir' Al-Ibanah 237

Hamza bin Sa'id Al-Marouzi said I asked Aba Bakr bin Ayash Al-Muqri (d. 194H) and said:

1721 – ثَنَا حَمْرَةُ بْنُ سَعِيدٍ الْمَرْزُوقِيُّ، قَالَ: سَأَلْتُ أَبَا بَكْرَ بْنَ عَيَّاشٍ، فَقُلْتُ: يَا أَبَا بَكْرٍ، قَدْ بَلَغَكَ مَا كَانَ مِنْ أَمْرِ ابْنِ عُلَيَّةٍ فِي الْقُرْآنِ، فَمَا تَقُولُ فِيهِ؟ فَقَالَ: اسْمَعْ إِلَيَّ، وَتِلْكَ: «مَنْ زَعَمَ لَكَ أَنَّ الْقُرْآنَ مَخْلُوقٌ فَهُوَ عِنْدَنَا كَافِرٌ زَنْدِيقٌ عَدُوٌّ لِلَّهِ، لَا تُجَالِسُهُ، وَلَا تُكَلِّمُهُ»
مسائل الإمام أحمد رواية أبي داود السجستاني

"O Aba Bakr, it has reached you the affair of Ibn Aliyah regarding the Quran, what do you say about him? So, he said: "Listen to me, may you be ruined! Whoever alleges to you that the Quran is created is a 'Kafir, Zindiq enemy of Allah, do not sit or talk with him.'" - Masa'il al-Imam Ahmad Riwayat Abi Dawud As-Sijistani (nr. 1721)

A group of the Salaf:

And Amru bin Uthman al-Wasiti the nephew of Ali bin Asim (d. 201H) said:

258 – وَقَالَ عَمْرُو بْنُ عُثْمَانَ الْوَاسِطِيُّ ابْنُ أُخِي عَلِيِّ بْنِ عَاصِمٍ: سَأَلْتُ هُشَيْمًا، وَجَرِيرًا، وَالْمُعْتَمِرَ، وَمَرْجُومًا، وَعَمِّي عَلِيَّ بْنَ عَاصِمٍ، وَأَبَا بَكْرَ بْنَ عَيَّاشٍ، وَأَبَا مُعَاوِيَةَ، وَسُفْيَانَ، وَالْمُطَّلِبَ بْنَ زِيَادٍ، وَزَيْدَ بْنَ هَارُونَ عَنْ "مَنْ قَالَ: الْقُرْآنُ مَخْلُوقٌ، فَقَالُوا: زَنْدِيقٌ" قُلْتُ لِيَزِيدَ بْنَ هَارُونَ: يُقْتَلُونَ يَا أَبَا خَالِدٍ بِالسَّيْفِ؟ قَالَ: بِالسَّيْفِ

"I asked Hushaim & Jarir & Al-Moatamar & Marhom & my uncle Ali bin Asim & Aba Bakr bin Ayash & Aba Muawiya & Sufyan & Al-Mutalib bin Ziyad & Yazid bin Haroun regarding, whoever says the Quran is 'created', so they said: 'Zanadiqah'. I [then] said to Yazid bin Haroun: Are they to be killed by the sword, O Aba Khalid? He said: ' [Yes] by the sword.' - Al-Ibanah Al-Kubrah of Ibn Battah (nr. 258)

Imam Ahmad wasn't the first person that made Takfir of the Jahmiyyah who alleged the Quran to be created and here are some of the sayings from the Salaf before him:

1- Imam Malik bin Anas (d. 179H) – Rahimahullah – said:

11 – حَدَّثَنِي أَبِي رَجَمَهُ اللَّهُ قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ [107]- نَافِعٍ، قَالَ: كَانَ مَالِكُ بْنُ أَنَسٍ رَجَمَهُ اللَّهُ يَقُولُ: «مَنْ قَالَ الْقُرْآنُ مَخْلُوقٌ يُوجَعُ صَرْبًا وَيُحْبَسُ حَتَّى يَمُوتَ»

⁹ Abu Khaithamah: He is Zuhair bin Harb (d. 234 AH), may Allah have mercy on him.

. [] أخرجه عبد الله بن الإمام أحمد في كتاب " السنة " (106/1-7) بسند صحيح

‘Whoever said the Quran is created will be inflicted with hits, and imprisoned until he dies.’ -
Transmitted by Abdullah in al-Sunnah 1/106 (nr. 11)

2- Sufyan Al-Thawri (d. 161H)

It has been narrated that Sufyan Al-Thawri – Rahimahullah – said:

12 – حَدَّثَنِي شَيْخٌ، لَنَا بَصْرِيُّ، حَدَّثَنِي عَبْدُهُ أَبُو مُحَمَّدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، يَقُولُ: " وَمَنْ زَعَمَ أَنَّ قَوْلَ اللَّهِ عَزَّ وَجَلَّ {يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ} [النمل: 9] مَخْلُوقٌ فَهُوَ كَافِرٌ زَنْدِيقٌ خَلَالُ الدَّمِّ "

“If [somebody said:] (Say Allah is One) [Surat al-Ikhlās: 1] [is] created [then] he is a Kafir.”

And he said:

وقال: 13 – حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاعَانِيُّ، حَدَّثَنِي هَارُونُ بْنُ أَبِي هَارُونَ، حَدَّثَنَا [108]- جَبَّانُ بْنُ مُوسَى، عَنِ ابْنِ الْمُبَارَكِ، عَنْ سُفْيَانَ، قَالَ: « وَمَنْ قَالَ إِنَّ قُلَّ هُوَ اللَّهُ أَحَدُ اللَّهِ الصَّمَدُ مَخْلُوقٌ فَهُوَ كَافِرٌ »
[أخرجه عبد الله بن الإمام أحمد في كتاب " السنة " (107/1-8) بسند حسن

“Whoever alleges that the saying of Allah the Glorified & Sublime 'O Moses, indeed it is I – Allah, the Exalted in Might, the Wise.' Is created then he is a Kafir Zindiq, permissible is his blood.” - Transmitted by Abdullah bin Imam Ahmad in al-Sunnah (1/107-8)

3 - Ibn Al-Mubarak (d. 181H)

Ibn Al-Mubarak said:

375 – حَدَّثَنَا يَحْيَى الْجَمَّالِيُّ، ثنا الْحَسَنُ بْنُ الرَّبِيعِ، قَالَ: سَمِعْتُ ابْنَ الْمُبَارَكِ، يَقُولُ: " وَمَنْ زَعَمَ أَنَّ قَوْلَهُ: {إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا} [طه: 14] مَخْلُوقٌ فَهُوَ كَافِرٌ "

‘Whoever says (Indeed, I am Allah. There is no deity except Me) [Surah Taha: 14] is created is a Kafir.’ Al-Rad ala Al-Jahmiyyah (nr. 375) of Al-Darimi

Muhammad bin Ayun heard Al-Nadhr bin Muhammad said:

عن محمد بن أعين – رحمه الله – قال : سمعت النظر بن محمد يقول : " من قال (إني أنا الله لا إله إلا أنا فاعبدني) [سورة طه الآية 14] ، مخلوق فهو كافر . قال : فأتيت ابن المبارك ، فقلت له : ألا تعجب من أبي محمد قال كذا وكذا ، قال : " وهل الأمر إلا ذلك ؟ ، وهل يجد بدا من أن يقول هذا ؟ " [أخرجه عبد الله بن الإمام أحمد في كتاب " السنة " (110/1) ، وأبو داود في " مسائله " ص 267 ، بسند حسن

‘Whoever says (Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.) [Surah Taha: 15] is created is a Kafir: he [the narrator] went to Ibn Al-Mubarak (d. 118H), then said: ‘are you not surprised by Abu Muhammad saying such-and-such?’ So he replied ‘Is not the matter except that? And could someone say other than this?’ - Transmitted by Abdullah bin Imam Ahmad in Al-Sunnah (1/110).

4 - Sufyan ibn `Uyaynah (d. 198H)

Giyath bin Ja'afar said:

وعن غياث بن جعفر قال : سمعت سفيان بن عيينة يقول : " القرآن كلام الله – عز وجل - ، ومن قال مخلوق فهو كافر ، ومن شك في
[كفره فهو كافر " . [أخرجه عبد الله في " السنة " (112/1) ، بسند حسن ، وأخرجه أبو داود في " مسأله " مختصرا

I heard Sufyan bin Ja'afar say: I heard Sufyan bin Uyaaynah (107H) say: 'The Quran is the speech of Allah, whoever said that it is created is a Kafir and whoever doubts in his Kufr is [also] a Kafir'. - Transmitted by Abdullah in al-Sunnah (1/112).

A clarification regarding the lies attributed to Imam Ahmad

A lot of people that obviously have never opened the books of the Salaf and only look at the Muta-akhirin (late-comers), have come with a serious lie about Imam Ahmad (Rahimahullah), they claim that he did not make Takfir on the Jahmiyyah who said that the Quran is created (Makhluq) and that he excused the ruler (Al-Ma-mun) who said this, and that he even made Du'a for them. They bring a quote of Ibn Taymiyyah, where it is said that Ahmad bin Hanbal has said this.

A critical question:

Imam Ahmad died in 241 Hijri and Ibn Taymiyyah is born in 661 Hijri. So, it is impossible that Ibn Taymiyyah has heard it directly from Imam Ahmad himself. This means that supposedly there are quotes of the Imam himself about what is being ascribed to him (that he did not make Takfir on the Jahmiyyah). Where are these quotes then? We are not talking about an average person... We are talking about one of the greatest scholars from the Salaf. So needless to say, these quotes are of course documented in a trustworthy way.

Moreover, they like to evidence a fabricated narration found in Tabaqat Al-Hanabilah in which Abu Ya'la (Jahmi) claimed that Imam Ahmad was unaware of the Kufr of the Jahmiyyah:

Abu Ya'la said in Tabaqat Al-Hanabilah (1/414):

من ذلك ما قرأته في كتاب أبي بكر الخلال قال: أَخْبَرَنِي عَلِيُّ بْنُ الْحَسَنِ بْنِ هَارُونَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي هَارُونَ الْوَرَّاقُ قَالَ: سَمِعْتُ يَعْقُوبَ بْنَ إِبْرَاهِيمَ الدَّوْرَقِيَّ قَالَ: سَأَلْتُ أَحْمَدَ بْنَ حَنْبَلٍ عَنْ أَبِي ثَوْرٍ وَحُسَيْنِ الْكَرَابِيسِيِّ فَقَالَ: مَتَى كَانَ هَؤُلَاءُ مِنْ أَهْلِ الْعِلْمِ مَتَى كَانَ هَؤُلَاءُ مِنْ أَهْلِ الْحَدِيثِ مَتَى كَانَ هَؤُلَاءُ يَضْعَعُونَ لِلنَّاسِ الْكُتُبَ وَقَالَ يَعْقُوبُ الدَّوْرَقِيُّ سَأَلْتُ أَحْمَدَ بْنَ حَنْبَلٍ عَنْ يَقُولِ الْقُرْآنِ مَخْلُوقٌ فَقَالَ: كُنْتُ لَا أَكْفُرُهُمْ حَتَّى قَرَأْتُ آيَاتَ مِنَ الْقُرْآنِ " طَبَقَاتُ الْحَنَابِلَةِ لِأَبُو يَعْلَى

"And from that which I've read in the Book of Abu Bakr Al-Khallal, he said: Ali bin Hasan Al-Haroun informed me, that Muhammad bin Abi Haroun Al-Warraaq said: I heard Ibrahim Al-Dawraqi who said, "I asked Ahmad bin Hanbal about Abu Thawr & Hussain Al-Karabisse. So, he said: 'When were those from the people of Knowledge? When were those from the people of Hadith? When did those (people) place for the people books?' And, Yaqoub Al-Dawraqi said: I asked Ahmad bin Hanbal about the one who says that the Quran is created? So, he said: 'I used to not Takfir them until I read verses from the Quran'." End quote.

And in the chain is Muhammad bin Haroun Al-Warraaq, a Mutazili who mixes¹⁰.

وهذه شبهة للمرجئة الجهمية بنوها على رواية لا تثبت سنداً ولا متناً فيها موقف قديم للإمام أحمد في بدو شبابه وأوائل أمره حين لم يكفر - و تردد وشك في تكفير من قال "بخلق القرآن" ثم تراجع عن ذلك؛ وذلك فيما يروى أن الإمام أحمد -رحمه الله- قال عن نفسه "كنت لا أكفرهم"، وفي رواية أخرى "كنت أهاب أن أكفرهم حتى قرأت آيات من القرآن" [السنة للخلال وطبقات الحنابلة 553/2 مطبعة العبيكان].

¹⁰ See Mizan Al-Lisan [1360]

Furthermore, they like to evidence, narrations from Sunni books and state that Imam Ahmad used to not Takfir them or that he used to doubt about their Kufr. Based upon ill evidence:

It has come in Al-Ibanah Al-Kubrah:

223 –... فَمَنْ زَعَمَ أَنَّ الْقُرْآنَ مَخْلُوقٌ، فَهُوَ كَافِرٌ، وَالْقُرْآنُ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ، مِنْهُ بَدَأَ وَإِلَيْهِ يَعُودُ، فَقَدْ كُنَّا نَهَابُ الْكَلَامَ فِي هَذَا، حَتَّى أَخَذْتُ هَؤُلَاءِ مَا أَحَدْتُوا، وَقَالُوا مَا قَالُوا، وَدَعَوْا النَّاسَ إِلَى –[33]– مَا دَعَوْهُمْ إِلَيْهِ، فَبَانَ لَنَا أَمْرُهُمْ، وَهُوَ الْكُفْرُ بِاللَّهِ الْعَظِيمِ "

"...Whoever claims that the Quran is created then he is a Kafir, and the Quran is the Speech of Allah, which is uncreated, from Him it came & to Him it returns. And we used to refrain from speaking about this, until those [Jahmiyyah] innovated what they had innovated, and said what they had said, and called the people to what they had called them to. Thus, their affair was clear to us & it is: Kufr in Almighty Allah." Al-Ibanah Al-Kubrah (nr. 223)

It is clear that the meaning is that the scholars of Ahlul Sunnah refrained from publicizing them because of their inability in manifesting their Kufr. And since it wasn't widespread & supported by the rulers, thus, after they had manifested their Kufr & it became widespread & they had a ruler who supported them - Al-Mamun - they were compelled to openly talk against them. And it could also mean that the Imam was not certain that such statements were said by them & thus he refrained from Takfiring them, out of ignorance of their circumstance & not out of ignorance of their Kufr, Allah forbid! Nevertheless, there is no mention in this narration that the Imam - Rahimahullah - stopped in Takfiring them until he "read verses from the Book of Allah", as was alleged in the previous narration which is fabricated.

In contrast to this, there are indeed reports of the Imam himself, where he made Takfir of the Jahmiyyah. These quotes of him are mentioned in the books of his foremost students who are the most knowledgeable of people about him. And they affirm this for the Shaykh.

Let's take a look...

Abdillah bin Ahmad (d. 290H) (the son of Ahmad bin Hanbal!) said:

سمعت أبي رحمه الله يقول: من قال: القرآن مخلوق؛ فهو عندنا كافر؛ لأن القرآن من علم الله عز وجل، وفيه أسماء الله عز وجل

"I heard my father (Ahmad ibn Hanbal) say: "Whoever says: "The Quran is created"; he is to us a Kafir, because the Quran is from the Knowledge of Allah Glorified & Sublime be, He and therein are the Names of Allah Glorified & Sublime be He." - Kitab as Sunnah of 'Abdullah ibn Ahmad (nr. 1)

He also said:

سمعت أبي رحمه الله يقول: من قال ذلك القول؛ لا يصلى خلفه: الجمعة، ولا غيرها؛ إلا أننا لا ندع إتيانها، فإن صلى خلفه: أعاد الصلاة. -يعني: من قال القرآن مخلوق

"I heard my father -Rahimahullah - say: Whoever says such a thing, then no prayer is to be held behind him, Jumu'ah, nor other than it (of prayers), except that we do not quit attending it (the Friday prayer), Thus, if a person prays behind him (a Jahmi), then he needs to repeat the prayer afterwards.

-This is about the one that says: "The Quran is created"- Kitab as Sunnah of 'Abdullah ibn Ahmad: #4]

Imam Al-Kirmani (d. 280H) said:

-سمعت أحمد بن حنبل وذكر عنده كلام الناس في القرآن أنه مخلوق. فقال: كفر ظاهر -مرتين

"I heard Ahmad ibn Hanbal, and the words of the people were mentioned to him, about that the Quran that it is "created". So, he said: "Apparent Kufr" twice. - Kitab as Sunnah of Harb ibn Ismaa'il al Kirmani: (nr. 358)

(Note: This is a clear answer to those that claim that Ahmad said that this Mas-alah is Khafiyy [hidden])

Al Khallal (d. 311H) said:

أخبرني محمد بن أبي هارون و محمد بن جعفر أن أبا الحارث حدثهم؛ قال: سمعت أبا عبد الله يقول: القرآن كلام الله ليس بمخلوق، و من زعم أن القرآن مخلوق فقد كفر لأن يزعم أن علم الله مخلوق وأنه لم يكن له علم حتى خلقه

Muhammad bin Abi Harun and Muhammad bin Ja'far told me that Aba Al-Harith narrated to them and said: "I heard Abu Abdillah (Ahmad bin Hanbal) say: "The Quran is the Word of Allah; it is not created. And whoever alleges that the Quran is created, has disbelieved. He alleges that the Knowledge of Allah is created and that He did not have Knowledge until He created it." - As Sunnah of al Khallal (nr. 1865)

Some ignoramuses agree with these quotes but they say that these quotes are general and that Imam Ahmad did not make Takfir specifically...

In as Sunnah of Khallal we read that he said:

أخبرني الحسن بن ثواب المخرومي؛ قال: قلت لأحمد بن حنبل أبي دؤاد؛ قال: كافر بالله العظي

'Al Hasan bin Thawaab al Makhrumi told me: "I said to Ahmad ibn Hanbal (I asked him about): "Ibn Abi Dawoud¹¹", he said: "A disbeliever in Allah The Almighty." - As Sunnah of al Khallal: (nr. 1757)

Isn't it strange that Ahmad made Takfir on Abi Dawoud, but allegedly not on Al-Mamun? while Al-Ma-mun encouraged Abi Du-aad in his call to misguidance?!

When it comes to the ruler Al-Mamun, the one about whom is said that Ahmad did not made Takfir on:

In Al-Sunnah of Khallal we read the following:

أخبرني أحمد بن محمد بن مطر؛ قال: ثنا أبو طالب؛ قال: قلت لأبي عبد الله: إنهم مروا بطرسوس بقبر رجل؛ فقال أهل طرسوس: الكافر لا رحمه الله فقال أبو عبد الله: نعم؛ فلا رحمه الله، هذا الذي أسس هذا و جاء بهذا

Muhammad bin Matar told me, he said: "I said to Abu Abdillah: "They passed by a grave of a man¹² in Tarsus. The people then said: "The disbeliever, may Allah not have mercy upon him." Abu Abdillah said:

¹¹ Ahmad bin Abi Du'aad Al-Qaadi [240H] was "the head of the heads of Al-Jahmiyyah" (See; Ithbaatul Haddillaah, p. 64)

¹² This is about the grave of Al-Ma'mun, from who is known that he is buried in Tarsus.

“Yes, May Allah not have mercy upon him. He is the one that founded this and came with this (the Bid’ah of Al-Jahmiyyah).” – Al-Sunnah of Al-Khallal: (nr. 1708)

Besides the quotes of Imam Ahmad, everyone that takes a look in the books of the Salaf will understand that there is an Ijma about the Kufr of the one that says that the Quran is created and that there is an Ijma about the one that doubts the Kufr of the one that says that the Quran is created.

The Aqidah of the defender of the Sunnah and this lion of the Salaf is open and clear & All Praise is due to Allah... At the same time, we want to make clear that the Haqq (truth) is not dependent on any individuals, however we find it important to break this lie in defense of the Imam Rahimahullah.

About the Lafdhiyya (those who say that our recitation of the Quran is created)

Concerning the Quran:

Abu Hanifah said:

وصفاته في الأزل غير محدثة ولا مخلوقة ومن قال إنها مخلوقة أو محدثة أو وقف أو شك فيهما فهو كافر بالله تعالى والقرآن كلام الله تعالى في المصاحف مكتوب وفي القلوب محفوظ وعلى الألسن مقروء وعلى النبي عليه الصلاة والسلام منزل ولفظنا بالقرآن مخلوق وقرأتنا له مخلوقة والقرآن غير مخلوق وكتابتنا له مخلوقة
الفقه الأكبر ص 20

“His attributes are eternal, they have not been originated or created, and who says that it is created or originated is a disbeliever in Allah Almighty, and the Quran is the word of Allah the Almighty, it is written in the Quran books (Masahif) and stored in the hearts and it is recited by the tongues of the people and it has been revealed to the Prophet (ﷺ) and our wording of the Quran is created and when we write it, it is created and our recitation of it is created, and the Quran is uncreated.” - Al-Fiqh Al-Akbar of Abu Hanifa Al-Nu'man p.20

That Al-Lalka'i said: « (chain of narration) Muhammad Ibn Muzaffar Al-Muqri informed us and said: Al-Hussain bin Muhammad bin Habash Al-Muqri narrated to us:

— أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُظَفَّرِ الْمُقْرِيُّ، قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ [ص: ١٩٨] مُحَمَّدِ بْنِ حَبِشٍ الْمُقْرِيُّ، قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنُ أَبِي خَاتِمٍ، قَالَ: سَأَلْتُ أَبِي وَأَبَا زُرْعَةَ عَنْ مَذَاهِبِ أَهْلِ السُّنَّةِ فِي أَصُولِ الدِّينِ، وَمَا أَدْرَكَا عَلَيْهِ الْعُلَمَاءُ فِي جَمِيعِ الْأُمُصَارِ، وَمَا يَعْتَقِدَانِ مِنْ ذَلِكَ، فَقَالَا: " أَدْرَكْنَا الْعُلَمَاءُ فِي جَمِيعِ الْأُمُصَارِ حَجَازًا وَعِرَاقًا وَشَامًا وَيَمَنًا فَكَانَ مِنْ مَذَاهِبِهِمْ: ... وَمَنْ قَالَ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ فَهُوَ جَهْمِيٌّ أَوْ الْقُرْآنُ بِلَفْظِي مَخْلُوقٌ فَهُوَ جَهْمِيٌّ
شرح أصول اعتقاد أهل السنة والجماعة رقم 321 إلى 322

Abu Muhammad Abdur Rahman bin Abi Hatim said: “I asked my father (d. 277H) and Abu Zur`ah (d. 264H) concerning the Madhhahib (pl. of Madhab) of the Ahl Al-Sunnah in regard to the Principles of the Religion, and what they found the scholars upon (in belief) in all the horizons, and what they both believe from that? So, they said:

“We have come to know from the Scholars in all the lands – The Hijaz, Iraq, Sham and Yemen –, and from their Madhhab was: ... And whoever says: ‘the words that I utter of the Quran are created’, then he is a Jahmi, or if he says: ‘The Qur’an with my pronunciation is created’ then he is a Jahmi..” - Sharh Usul Itiqad Ahlul Sunnah wa-l Jama’ah (nr. 321-2)

Imam Al-Shafe'i (d. 204H) said:

جاء في أصول اعتقاد أهل السنة لللالكائي: - أخبرنا الحسين بن أحمد بن إبراهيم الطبري قال: سمعت [ص: 391] أحمد بن يوسف الشالنجي يقول: سمعت أبا عبد الله الحسين بن علي القطان يقول: سمعت علي بن الحسين بن الجنيد يقول: سمعت الربيع يقول: سمعت الشافعي يقول: من قال: لفظي بالقرآن أو القرآن بلفظي مخلوق، فهو جهمي وكذلك حكى هذا اللفظ عن أبي زرعة، وعلي بن خشرم

“Whoever says: my utterance of the Quran is created, or the Quran of my pronunciation is created is a Jahmi.” - Sharh Usul Al-Itiqad of that Al-Lalkaaie (nr. 599)

Imam Harb Al-Kirmani (d. 280H)

قال الإمام حرب الكرمانى: (والجهمية أعداء الله: وهم الذين يزعمون أن القرآن مخلوق وأن الله لم يكلم موسى، وأن الله لا يتكلم، ولا يرى، ولا يعرف الله مكان، وليس لله عرش، ولا كرسي وكلام كثير أكره حكايته، وهم كفار زنادقة أعداء الله فاحذروهم. والواقفة: وهم الذين يزعمون أنا نقول إن القرآن كلام الله ولا نقول غير مخلوق وهم شر الأصناف وأخبثها. واللفظية: وهم الذين يزعمون أنا نقول: إن القرآن كلام الله ولكن ألفاظنا بالقرآن وتلاوتنا وقرآتنا له مخلوقة، وهم جهمية فساق) مسائل حرب الكرمانى من كتاب النكاح إلى نهاية الكتاب – ت فايز حابس 3/980

“And the Jahmiyyah are the enemies of Allah and they are the ones that: allege that the Quran is created, and that Allah did not speak to Musa, and that Allah does not speak, nor is He seen, nor is He known to have a place, nor does He have an Arsh (Throne), nor Kursi (Footstool). And many statements that I hate to narrate; they are Kuffar Zanadiqah (pl. of Zindiq), enemies of Allah, so be warned of them. And the Waqiffa (pl. of Waqifi): and they are those who allege that we [should] say that the Quran is the Speech of Allah and we [should] not say it is uncreated; and they are the vilest & vilest of the [ir] categories. And Al-Lafdhiyyah: and they’re those who allege that we [should] say: the Quran is the Speech of Allah but our utterances of the Quran, our readings & our recitations of it is created. And they’re Jahmiyyah Fusaq (defiantly disobedient).” - Masa’il Harb Al-Kirmani min Kitabul Nikah ila Nihayat Al-Kitab 3/980

Ibn Battah brought forth in his Ibanah Al-Kubrah (nr. 130)

130 – حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ بَكْرٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: كَتَبْتُ رُفْعَةَ فَأَرْسَلْتُ بِهَا إِلَى أَبِي عَبْدِ اللَّهِ، وَهُوَ يَوْمَئِذٍ مُتَوَارٍ، فَأَخْرَجَ إِلَيَّ جَوَابَهُ مَكْتُوبًا فِيهِ: قُلْتُ: «رَجُلٌ يَقُولُ: التَّلَاوَةُ مَخْلُوقَةٌ، وَالْأَفَاطُنَا بِالْقُرْآنِ مَخْلُوقَةٌ، وَالْقُرْآنُ لَيْسَ بِمَخْلُوقٍ، وَمَا تَرَى فِي مُجَانِبَتِهِ؟ وَهَلْ يُسَمَّى مُبْتَدَعًا؟ وَعَلَى مَا يَكُونُ عَقْدُ الْقَلْبِ فِي التَّلَاوَةِ وَالْأَفَاطُنَا؟ وَكَيْفَ الْجَوَابُ فِيهِ؟ قَالَ: « هَذَا يُجَانِبُ، وَهُوَ قَوْلُ الْمُبْتَدِعِ، وَمَا أَرَاهُ إِلَّا جَهْمِيًّا، وَهَذَا كَلَامُ الْجَهْمِيَّةِ، الْقُرْآنُ لَيْسَ بِمَخْلُوقٍ. »

I wrote on a patch and I sent it to Abu Abdillah on a day he was hidden. So, he transmitted his written answer to me and in it [he writes]: ‘You say: A man who says that the recitation is created but our utterance of the Quran is uncreated, what do you say about avoiding him? And is he named a Muftadi? And what should the heart’s conviction regarding the recitation & utterances? And how should the reply be regarding it?’ [The narrator said:] He said: ‘He is to be avoided, and he is above the Muftadi & I don’t see him except as a Jahmi. And this is the speech of the Jahmiyyah & the Quran is uncreated.’

Ibn Battah brought forth in his Ibanah Al-Kubrah (nr. 140)

143 – حَدَّثَنَا أَبُو حَفْصٍ، قَالَ: حَدَّثَنَا أَبُو نَصْرِ، قَالَ: حَدَّثَنَا الْفَضْلُ، قَالَ: حَدَّثَنَا أَبُو طَالِبٍ، عَنْ أَبِي عَبْدِ اللَّهِ، قَالَ: قُلْتُ لَهُ: كُتِبَ إِلَيَّ مِنْ طَرْسُوسَ أَنَّ الشَّرَّكَ يَزْعُمُ أَنَّ الْقُرْآنَ كَلَامُ اللَّهِ، فَإِذَا تَلَوْتُهُ فَيَلَاوَتُهُ مَخْلُوقَةٌ، قَالَ: «قَاتَلَهُ اللَّهُ، هَذَا كَلَامُ جَهْمٍ بِعَيْنِهِ»،

Abu Talib said: I said to Abu Abdillah it was written to me from Tartus that Al-Sharak alleges that the Quran is the speech of Allah. (Therefore he says:) ‘Thus, if I recite it then its recitation is created?’ He said, ‘may Allah destroy him. This is the essence of the speech of Jahm’.

Ibn Battah brought forth in his Ibanah Al-Kubrah (nr. 143)

143 – حَدَّثَنَا أَبُو حَفْصٍ، قَالَ: حَدَّثَنَا أَبُو نَصْرِ، قَالَ: حَدَّثَنَا الْفَضْلُ، قَالَ: حَدَّثَنَا أَبُو طَالِبٍ، عَنْ أَبِي عَبْدِ اللَّهِ، قَالَ: قُلْتُ لَهُ: ... رَجُلٌ قَالَ فِي الْقُرْآنِ: «كَلَامُ اللَّهِ لَيْسَ بِمَخْلُوقٍ، وَلَكِنْ لَفْظِي هَذَا بِهِ مَخْلُوقٌ؟ قَالَ: «هَذَا كَلَامُ سُوءٍ، مَنْ قَالَ هَذَا فَقَدْ جَاءَ بِالْأَمْرِ كُلِّهِ» قُلْتُ: الْحُجَّةُ فِيهِ حَدِيثُ

أَبِي بَكْرٍ: لَمَّا قَرَأَ: {الْمُغْلِبَتِ الرُّومُ} [الروم: 2] فَقَالُوا: هَذَا جَاءَ بِهِ صَاحِبُكَ؟ قَالَ: لَا، وَلَكِنَّهُ كَلَامُ اللَّهِ، قَالَ: «نَعَمْ، هَذَا وَغَيْرُهُ إِنَّمَا هُوَ كَلَامُ اللَّهِ، إِنْ لَمْ يَرْجِعْ عَنْ هَذَا فَاجْتَنِبْهُ، وَلَا تُكَلِّمُهُ، هَذَا مِثْلُ مَا قَالَ الشَّرَّاكُ». – [339] - قُلْتُ: كَذًا بَلَّغَنِي، قَالَ: «أَخْرَاهُ اللَّهُ... الإبانة الكبرى لابن بطة

Abu Talib said: I said to Abu Abdillah... A man says the Quran is the Speech of Allah & it is uncreated, but my utterance of it is created. He said: Whoever says that has come with all the matter. And the proof in this is the Hadith of Abu Bakr: {Alif Laam, Meem. The Romans have been defeated.} [Surat Ar-Rum : 1-2]. So, it was said to him, is that what your companion has come with? So, he said: No! By Allah, but it is the Speech of Allah! This or other than it (from the ayat). Indeed it is naught except the Speech of Allah.. If he doesn't retract from this then avoid him. And don't speak to him, this is like what Al-Sharak said may Allah defile him.

Ibn Shazan bin Khalid Al-Hamzaani (d. apx. 250H) said:

قال ابن شاذان بن خالد الهمداني : سمعتُ أحمد يقول : من قال لفظه بالقرآن مخلوق فهو جهميُّ مُخلدٌ في النار خالدًا فيها ، ثم قال : وهذا شركٌ بالله العظيم .
« طبقات الحنابلة (١٠٩ : ١) » .

I heard Ahmad saying: “Whoever says that his Lafdh of the Quran is created is in the hellfire forever and everlastingly’. Then he said: ‘And this is Shirk in Allah the Almighty’.” [Tabaqat Al-Hanabilah (1/109)]

Abdillah bin Ahmad said in his Sunnah:

قال عبد الله بن أحمد في « السنة » : 181 – سَمِعْتُ أَبِي رَجَمَهُ اللَّهُ يَقُولُ: «مَنْ قَالَ لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ فَهُوَ جَهْمِيٌّ»

I heard my father – Rahimahullah – saying: ‘Whoever intends by an utterance – or other than that – that the Quran is created. Wanting that it’s created is a Jahmi. - Al-Sunnah of Abdillah bin Ahmad (nr. 181) brought forth

روى اللالكائي في « شرح أصول الاعتقاد » :
603 - وَجَدْتُ عَلَى ظَهْرِ بَعْضِ مُصَنَّفَاتِ أَبِي ثَوْرٍ قَالَ: ثنا جَعْفَرُ - [393] - قَالَ: سُبُلُ أَبُو ثَوْرٍ عَنْ أَلْفَاطِ الْقُرْآنِ , فَقَالَ: هَذَا مِمَّا يَسَعُكَ جَهْلُهُ , وَاللَّهِ لَا يَسْأَلُكَ عَزَّ وَجَلَّ عَنْ هَذَا , فَلَا تَتَكَلَّمُوا فِيهِ , فَإِنَّ مَنْ رَعَمَ أَنَّ كَلَامَهُ بِالْقُرْآنِ مَخْلُوقٌ فَقَدْ وَافَقَ اللَّفْظِيَّينَ ; لِأَنَّهُ إِذَا سَمِعَ مِنْكَ الْقُرْآنُ فَقَدْ رَعَمْتَ أَنَّ لَفْظَكَ بِالْقُرْآنِ مَخْلُوقٌ , فَقَدْ أَجَبْتَ الْقَوْمَ أَنَّهُ مَخْلُوقٌ

Ja’far said: Abu Thawr was asked the utterances of the Quran, so he said: this is from what you can be ignorant of. And Allah does not – Glorified & Sublime be He – ask you about this, so don’t talk about it. Indeed, anybody who alleges that their speech of the Quran is created, has agreed with the Lafdhiyyah. Because if he hears the Quran from you then you have alleged that your utterance of the Quran is created and answered those people that it is created. - Ahlul Sunnah Wa-l Jama’ah of that (nr. 603)

There’s no difference between saying ‘my utterance/recitation/reading’ of the Quran is created or vis versa.

Ali bin Khasrum Al-Marouzi (d. 257H) said:

589 – وَعَنْ مُحَمَّدِ بْنِ يَحْيَى الدَّهْلِيِّ مِثْلَهُ , وَقَالَ: هُوَ مُبْتَدِعٌ. وَأَمَرَ بِمُجَابَنَتِهِ وَمُجَانَبَتِهِ. وَعَنْ عَلِيِّ بْنِ خَشْرَمِ الْمُرْزِيِّ: مَنْ قَالَ: الْقُرْآنُ لَفْظِي أَوْ لَفْظِي بِالْقُرْآنِ أَوْ الْقُرْآنُ بِقِرَائَتِي أَوْ قِرَاءَتِي لِلْقُرْآنِ قَدَّمَ أَوْ أَخَّرَ فَهُوَ وَاحِدٌ - [389] -. وَقَالَ: مَا أَحْسَنُ هَذَا الْكَلَامَ , لَيْسَ بَيْنَهُمَا فَرْقٌ. فَجَعَلَ يَتَعَجَّبُ مِمَّنْ يَفَرِّقُ بَيْنَهُمَا وَيَقُولُ: مَنْ قَالَ مِنْ اللَّفْظِيَّةِ كَلَامُهُ فَإِنَّهُ يَخْرُجُ إِلَى كَلَامِ الرُّوحَانِيَّةِ. صِنْفٌ مِنَ الرِّئَاسَةِ. شرح أصول اعتقاد أهل السنة والجماعة لللاكائي

Whoever says the Quran of my utterance or my utterance of the Quran, or the Quran with my reading or my reading of the Quran whether he precedes or succeeds [it], it's the same. And he said: I do not perfect this speech, there is no difference between both. So, he started to become surprised from those who differentiate between both of them & say: whoever from the Lafdhiyyah says his speech then he enters into the statements of the Ruwhaniyyah. A category of Zanadiqah.”- Sharh Usool Itiqad Ahlul Sunnah Wa-l Jama’ah of that Al-Lalakai (nr. 589)

And there is no difference between saying: the uttered/recited/read is created & my utterance/recitation/reading of the Quran is created at all when it's restricted to the Quran:

Al-Darami (d. 280H) said in his refutation of Bishr Al-Muriseyy:

قال الدارمي رحمه الله تعالى في رده على المريسي العنيد: (وَأَمَّا قَوْلُكَ: فِي الْقِرَاءَةِ وَالْقَارِئِ وَالْمَقْرُوءِ: إِنَّ لِكُلِّ شَيْءٍ مِنْهُ مَعْنًى عَلَى جَدِّ فَهَذَا أَمْرٌ اللَّفْظِيَّةُ، لَا نَدْرِي مِنْ أَيْنَ وَقَعْتَ عَلَيْهِ، وَكَيْفَ تَقْلُدُهُ؟ فَمَرَّةً أَنْتَ جَهْمِيٌّ، وَمَرَّةً وَاقِفِيٌّ، وَمَرَّةً لَفْظِيٌّ، [كتاب نقض الإمام أبي سعيد عثمان بن سعيد على المريسي الجهمي العنيد فيما افتري على الله عز وجل من التوحيد 2/899]

“As for your saying [in distinguishing between] the reading, the reader and the read. That each of these has its own meaning, then this is the matter of Al-Lafdhiyyah. We do not know from where you have stumbled upon this & how you have imitated it. Thus, one time you are a Jahmi, and another time you are a Waqifi, and another time you are a Lafdhi.” - Naqd Al-Imam Abi Saeed Al-Darimi ala Al-Muriseyy Al-Jahmi Al-Aneed 2/899

That Ismail Al-Asbahani brought forth in his Al-Hujjah fi Bayan Al-Mahajah (1/420)

وَحَدَّثَنَا أَبُو الشَّيْخِ ، نَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ الْجَارُودِ ، قَالَ : سَمِعْتُ أَبَا حَاتِمٍ . وَقِيلَ لَهُ : إِنَّ قَوْمًا يَقُولُونَ اللَّفْظُ غَيْرُ الْمَلْفُوظِ ، وَالْقِرَاءَةُ غَيْرُ الْمَقْرُوءِ ، فَقَالَ : أُولَئِكَ الْجَهْمِيَّةُ
كتاب الحجة في بيان المحجة لإسماعيل الأصبهاني 1/420

Abu Al-Sheikh narrated to us, that Ahmad bin Ali bin Al-Jaarud narrated to us, who said: I heard Aba Hatim (d. 277H), and it was said to him: Our people say: ‘the utterance is other than the uttered & the reading is other than the read’. So, he said: ‘They are indeed the Jahmiyyah.’

And, Abu Abdillah bin Haamid (d. 403H) said:

قَالَ أَبُو عَبْدِ اللَّهِ بْنُ حَامِدٍ: ...وَقَدْ بَيَّنَّ إِمَامُنَا أَحْمَدُ فِي الْقُرْآنِ أَنَّهُ لَا يَشْكُ وَلَا يَقِفُ وَأَنَّ الْقَائِلِينَ بِالْحِكَايَةِ وَالْمَحْكِيِّ وَاللَّفْظِ وَالْمَلْفُوظِ وَالتَّلَاوَةِ وَالْمَتْلُو: زِنَادَقَةٌ
طبقات الحنابلة 2/174-6

“And our Imam Ahmad has clarified that he does not doubt or stop in regards to the Quran. And those who differentiate between the saying & what is being said & the utterance & what is being uttered, & the recitation & what is being recited are Zanadiqah.” - Tabaqat Al-Hanabilah 2/174-6

Takfir of the individual from the Lafdhiyya Jahmiyyah and testifying that he is in the Hellfire:

Ahmad bin Shadhaan bin Khalid Al-Hamadhaaniy (d. Appx: 250H) said:

أحمد بن شاذان بن خالد الهمداني – 60

روى عن إمامنا منها قال سمعت أحمد بن حنبل يقول من قال لفظه بالقرآن مخلوق فهو جهمي مخلد في النار ثم قال وهذا مشرك بالله العظيم المقصد لابن مفلح ج 1 ص 113

'I heard Ahmad bin Hanbal (d. 241H) saying: "He who says my utterance of the Quran is Makhlug (created) is a Jahmi, Mukhalad (forever inhabiting) the Hellfire." Then he said: "And he is a Mushrik (polytheist) in Allah The Most Great!"' - Al-Maqsad Il-Arshad of Ibn Muflih (1/113)

Ahmad bin Hussain bin Hassan told me that Abu Abdillah (Ahmad bin Hanbal) [d. 241H] was asked by Al-Talqani about Al-Lafdhiyya¹³ then he said:

1815 - «وأخبرني أحمد بن حسين بن حسان، أن أبا عبد الله سألته الطالقاني عن اللفظية، فقال أحمد: «لا يجالسون، ولا يكلمون السنة لأبي بكر الخلال

"They are neither seated with nor spoken to." - Al Sunnah of Al-Khallal 1815

Abu Ja'far Muhammad bin Al-Hasan bin Badinah said:

129 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، وَأَبُو الْقَاسِمِ عُمَرُ بْنُ يَحْيَى الْعَسْكَرِيُّ قَالَا: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ بَدِينَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ مُحَمَّدٍ بْنَ حَنْبَلٍ فَقُلْتُ: يَا أَبَا عَبْدِ اللَّهِ، أَنَا رَجُلٌ مِنْ أَهْلِ الْمُؤَصِّلِ، الْغَالِبُ عَلَى أَهْلِ بَلَدِنَا الْجَهْمِيَّةُ، وَفِيهِمْ أَهْلُ سَنَةِ نَعْرِ يَسِيرٌ مُحْبُوكٌ، وَقَدْ وَقَعَتْ [330]- مَسْأَلَةُ الْكَرَابِيسِيِّ فَأَفْتَنَتْهُمْ، فَقَوْلُ الْكَرَابِيسِيِّ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ، فَقَالَ لِي أَبُو عَبْدِ اللَّهِ: «إِيَّاكَ إِيَّاكَ إِيَّاكَ، وَهَذَا الْكَرَابِيسِيُّ، لَا تُكَلِّمُهُ، وَلَا تُكَلِّمُهُ، أَرْبَعَ مَرَارٍ أَوْ خَمْسًا»، إِنَّ فِي كِتَابِي أَرْبَعًا، قُلْتُ: يَا أَبَا عَبْدِ اللَّهِ فَهَذَا الْقَوْلُ عِنْدَكَ مَا يَنْشَعِبُ مِنْهُ يَرْجِعُ إِلَى قَوْلِ جَهْمٍ؟ قَالَ: «هَذَا كُلُّهُ قَوْلُ جَهْمٍ»
الإبانة الكبرى

"I asked Aba Abdillah Ahmad bin Muhammad bin Hanbal, So I said: 'O, Aba' Abdillah, I am a man from the people of Mosul, the Jahmiyyah are the preponderant in our city & there are amongst them a few firm individuals from Ahlul Sunnah.

And the matter of Al-Karabisee had occurred & tribulated them;

The saying of Al-Karabisee: "My utterance of the Quran is created", so Aba' Abdillah said to me: 'Beware, beware, beware, beware of this Al-Karabisee, don't speak to him & don't speak to those who speak to him [he said this] four or five times.' Indeed, in my book is four. I said: 'O Aba' Abdillah so this statement, to you is it from what was branched out of the sayings of Jahm?' He said: 'All of it is the saying of Jahm'". - Al-Ibanah Al-Kubrah of Ibn Battah (129)

Conclusion:

Aba Bakr bin Sahl bin Askar (d. 251H) said:

160 – حَدَّثَنَا أَبُو حَفْصٍ، قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ، قَالَ: سَمِعْتُ أَبَا بَكْرٍ بْنَ سَهْلٍ بْنَ عَسْكَرٍ، يَقُولُ: "لَفْظُ الْقُرْآنِ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ حَيْثُ تَصَرَّفَتْ، وَالْقُرْآنُ مِنْ عِلْمِ اللَّهِ، وَمَنْ زَعَمَ أَنَّهُ لَيْسَ مِنْ عِلْمِ اللَّهِ، فَهُوَ كَافِرٌ، وَمَنْ قَالَ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ فَهُوَ جَهْمِيٌّ كَافِرٌ بِاللَّهِ، وَمَنْ قَالَ: إِنَّ لَفْظِي بِالْقُرْآنِ غَيْرُ مَخْلُوقٍ، فَلَمْ أَرِ أَحَدًا مِنَ الْعُلَمَاءِ قَالَ: لَفْظِي بِالْقُرْآنِ غَيْرُ مَخْلُوقٍ، وَنَحْنُ مُتَّبِعُونَ لِأَحْمَدَ بْنَ مُحَمَّدٍ بْنَ حَنْبَلٍ فِي هَذِهِ الْمَسْأَلَةِ، فَمَنْ

¹³ Al-Lafdhiyya: a category of the Jahmiyya who claim that the recitation of the Quran is created.

خَالَفَهُ فَتَحْنُ -[352]- مِنْهُ بَرِيئُونَ فِي الدُّنْيَا وَالْآخِرَةِ، سَمِعْتُ عَبْدَ الرَّزَّاقِ يَقُولُ: إِنْ يَعْشَ هَذَا الرَّجُلُ يَكُنْ خَلْقًا مِنَ الْعُلَمَاءِ، يُرِيدُ أَحْمَدُ بْنُ حَنْبَلٍ، رَحِمَهُ اللَّهُ "

"The Quran is the Speech of Allah, it is uncreated however it's conveyed, and the Quran is from the knowledge of Allah, and whosoever alleges that it's not from the Knowledge of Allah, is a Kafir. And whoever says my utterance of the Quran is created, then he's a Jahmi Kafir in Allah. And whosoever says my utterance of the Quran is uncreated, then I have not seen anyone from the Scholars say: 'my utterance of the Quran is uncreated'. And we follow Ahmad bin Muhammad bin Hanbal regarding this matter. Thus, whosoever opposes him, then we are free from him in this worldly life & in the hereafter. I heard Abdul Razzaq say: 'if this man lives, there will be succeeding scholars. He means Ahmad bin Hanbal, may Allah have mercy upon Him'." - Al-Ibanah Al-Kubrah of Ibn Battah (nr. 160)

Whosoever says only one of the sayings of the Jahmiyyah or denies one Hadith which the Jahmiyyah denied, is declared a Jahmi

A man came to Abu Abdillah (Ahmad bin Hanbal [d. 241H]) and said:

قال إبراهيم بن أبان الموصلي: سمعت أبا عبد الله، وجاءه رجل؛ فقال: إني سمعت أبا ثور يقول: إن الله خلق آدم على صورة نفسه؛ فأطرق طويلاً ثم ضرب بيده على وجهه؛ ثم قال: هذا كلام سوء، هذا كلام جهم؛ هذا جهمي لا تقربوه (طبقات الحنابلة 35/1)

I heard Abu Thawr¹⁴ saying: Allah created Adam in the image of himself, so he remained silent for a long time and then he slapped his cheeks with his hands and said: This is bad talk, this is the statement of Jahm, this is a Jahmi, don't come near to him." Tabaqat Al-Hanabila 1/35

Ibn Battah (d. 387H) transmitted that Abu Talib said:

حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدٍ بْنُ رَجَاءٍ نَا أَبُو نَضْرٍ عِصْمَةُ بْنُ أَبِي عِصْمَةَ قَالَ: نَا أَبُو طَالِبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ، يَقُولُ: " § مَنْ قَالَ: إِنَّ اللَّهَ تَعَالَى خَلَقَ آدَمَ عَلَى صُورَةِ آدَمَ فَهُوَ جَهْمِيٌّ، وَأَيُّ صُورَةٍ كَانَتْ لِآدَمَ قَبْلَ أَنْ يَخْلُقَهُ؟ الإبانة الكبرى لابن بطة العكبري الرقم 198

I heard Abu Abdillah (Ahmad bin Hanbal [d. 241H]) saying: whoever says that Allah created Adam in the form of Adam is a Jahmi, and what form did Adam have before Allah created him? - Al-Ibanah Al-Kubrah of Ibn Battah (198)

Ibn Battah (d. 387H) transmitted:

حَدَّثَنَا أَحْمَدُ بْنُ سَلْمَانَ النَّجَّادُ، حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، نَا أَبُو بَكْرٍ الْمَرْوَزِيُّ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ: " كَيْفَ تَقُولُ فِي حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ؟» - [265]- قَالَ: أَمَّا الْأَعْمَشُ فَيَقُولُ: عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: § «إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ عَلَى صُورَةِ الرَّحْمَنِ» فَتَقُولُ كَمَا جَاءَ الْحَدِيثُ. وَسَمِعْتُ أَبَا عَبْدِ اللَّهِ، وَذَكَرَ لَهُ بَعْضُ الْمُحَدِّثِينَ، قَالَ: خَلَقَهُ عَلَى صُورَتِهِ، قَالَ: عَلَى صُورَةِ الطَّيْنِ، فَقَالَ: هَذَا كَلَامُ الْجَهْمِيَّةِ الإبانة الكبرى لابن بطة الرقم 196

Ahmad bin Salman al-Najjad narrated to us, Muhammad bin Ja'far narrated to me, Abu Bakr Al-Marouzi informed me who said: I said to Abu Abdillah (d. 241H), "What do you say about the Hadith of the Prophet of Allah (ﷺ): 'Allah created Adam upon His Image'? He said: as for Al-Amash, he says: from Habib bin Abi Thabit, from Ata', from Ibn Umar, from the Prophet (ﷺ) who said: "Verily, Allah Glorified & Sublime be He created Adam upon the Image of Ar-Rahman". We say as the Hadith has come. [the narrator said:] I heard Abu Abdillah & some of the Muhaditheen mentioned to him: "He created him upon His Image. Upon the Image of Mud?" He said: "This is the speech of the Jahmiyyah." - Al-Ibanah Al-Kubrah of Ibn Battah (nr. 196)

It has been narrated that:

بلغ أحمد أن أبا ثور قال في الحديث " خلق الله آدم على صورته "، إن الضمير لآدم، فهجره، فأتاه أبو ثور، فقال أحمد: أي صورة كانت لآدم يخلقه عليها كيف تصنع بقوله " خلق الله آدم على صورة الرحمن " فاعتذر إليه، وتاب بين يديه نفح الطيب للمقري 290/5

Ahmad heard that Abu Thawr claimed that the Hadith "Allah created Adam according to his Image" meant the form of Adam, so he abandoned him. And later Abu Thawr came to him, so Ahmad asked him: What image did Adam have before Allah created him? And what to do with the Hadith: "Allah created Adam in the Image Al-Rahman"? So, he excused himself and showed repentance in front of him. - Nafh Al-Tayyib of Al-Muqri 5/290

¹⁴ Abu Thawr (d. 246H) later repented, Rahimahullah.

Abdillah bin Ahmad bin Hanbal (d. 290H) said:

قال أبو العباس البرائي : سمعت عبد الله بن أحمد يقول : انصرفت من جنازة أبي ثور ، فقال لي أبي : أين كنت ؟ ، فقلت : في جنازة أبي - ثور ، فقال أبي : رحمه الله إنه كان فقيهاً
[[الجامع في العقائد ص322]]

I left the funeral of Abu Thawr and my father said to me: Where were you? I said: at the funeral of Abu Thawr, so my father said to me: May Allah have mercy upon him he was indeed a Faqih (Jurist). - Al-Jami' fi Al-Aqaid p.322

Ibn Khuzayma is a Jahmi because he denied one Hadith, the same one Abu Thawr denied. But Abu Thawr repented later, and there is no Tawba (repentance) known for Ibn Khuzayma.

Abu Bakr ibn Khuzayma said:

قَالَ أَبُو بَكْرٍ: تَوَهَّمْتُ بَعْضُ مَنْ لَمْ يَتَحَرَّ الْعِلْمَ أَنَّ قَوْلَهُ: «عَلَى صُورَتِهِ» يُرِيدُ صُورَةَ الرَّحْمَنِ عَزَّ رَبُّنَا وَجَلَّ عَنْ أَنْ يَكُونَ هَذَا مَعْنَى الْخَبَرِ، بَلْ مَعْنَى قَوْلِهِ: «خَلَقَ آدَمَ عَلَى صُورَتِهِ»، أَلِهَاءٌ فِي هَذَا الْمَوْضِعِ كِنَايَةً عَنِ اسْمِ الْمَضْرُوبِ،
التوحيد لابن خزيمة ١/٨٤

“And some people who had no knowledge said: ‘according to His Image’ meant the form of Al-Rahman but our Lord is Exalted so that cannot be the meaning of this narration, rather the meaning of this is that it refers to Adam.” - Al-Tawhid of that Ibn Khuzayma 1/84

The Ruling of the one who denies a Sahih Hadith

Al-Hakam (d. 405H) said:

عن الحاكم, قال: وسمعت الشيخ أبا بكر أحمد بن إسحاق بن أيوب الفقيه, وهو يناظر رجلا, فقال الشيخ: ثنا فلان. فقال الرجل: دعنا من حدثنا إلى متى حدثنا. فقال له الشيخ: قم يا كافر, ولا يحل لك أن تدخل داري بعد هذا. ثم التفتا إلينا, فقال: ما قلت قط لأحد لا يدخل داري إلا لهذا
 ذم الكلام وأهله للهروي 2/71 رقم 227

I heard the Shaykh Abu Bakr Ahmad bin Ishaq bin Ayyub the Faqih (d. 342H) while he was discussing with a man so the Shaykh said to him: Thana Fulan (someone narrated [i.e. he mentioned a narration]). Then the man said: let's not talk about Hadathana (who narrated) until when will we talk about Hadathana (who narrated). Then the Shaykh said to him: Stand up O Kafir, and from now on it is not allowed for you to enter my house. Then he turned to us and said: I have never forbidden anyone to enter my house except this man. - Dham Al-Kalam wa Ahlihi of Al-Harawi 2/71 nr227

The following has come in Tabaqat Al-Hanabilah (History of the Hanbalites):

قال القاضي أبو الحسين: قرأت بخط الوالد قال: نقلت من خط أبي بكر بن شاقلا قال: أخبرنا أبو إسحاق بن شاقلا قراءة عليه قال: (من خالف الأخبار التي نقلها العدل عن العدل موصولة بلا قطع في سندها ولا جرح في ناقلها وتجراً على ردها فقد تهجم على رد الإسلام لأن الإسلام وأحكامه منقولة إلينا بمثل ما ذكرت
 طبقات الحنابلة 2/135

I read a text in the handwriting of my father stating: "I copied this from a manuscript of Abu Bakr bin Shaqlaa stating: "Abu Ishaq bin Shaqla said: "...If someone is contradicting the narrations that reliable men have transmitted from (other) reliable men who are connected without a break in the narration chain (isnad) and without anything badly mentioned about the transmitters (djarh). Thus, if someone has the courage to reject it (i.e. the narration), then he attacks Islam and rejects Islam, because Islam and its rules are narrated to us as I have described." – Tabaqat Al-Hanabilah 2/135

Imam Al-Barbahari (d. 329H) said:

قال الإمام البريهاري: (وإذا سمعت الرجل تأتيه بالأثر فلا يريده, ويريد القرآن, فلا تشك أنه رجل قد احتوى على الزندقة, فقم من عنده
 شرح السنة 119

"If you hear a man who is given Athaar (narrations) but does not want to accept them and wants proof from the Quran, then do not doubt the fact that this man is a heretic, so get up and leave him." - Sharh Al-Sunnah (nr. 119)

Al-Humaydi (d. 219H) said:

أَخْبَرَنَا أَبُو يَعْقُوبَ أَخْبَرَنَا أَحْمَدُ بْنُ نُعَيْمٍ حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ الْفَزَارِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُهَلَّبِ الْبُخَارِيُّ حَدَّثَنَا الْحُمَيْدِيُّ قَالَ وَاللَّهِ لَأَنْ أَعَزُّو هَؤُلَاءِ الَّذِينَ يَرُدُّونَ حَدِيثَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعَزُّو عِدَّتَهُمْ مِنَ الْأَتْرَاكِ
 ذم الكلام وأهله للهروي الرقم 228

"By Allah! to fight against those who reject the Hadith of the Messenger of Allah ﷺ, is more beloved to me than to fight against the Turks." - Dhamm Al-Kalam of Al-Harawi (nr. 228)

Al-Khallal (d. 311H) transmitted in his As-Sunnah:

أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ الْوَرَّاقُ، قَالَ: ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ التِّرْمِذِيُّ، قَالَ: سَمِعْتُ الْحَسَنَ بْنَ الْبَزَّارَ، يَقُولُ: جَاءَ رَجُلٌ إِلَى الْمَرْيَسِيِّ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَذَاكِرُ أَصْحَابَ الْحَدِيثِ، فَكَلَّمَا ذَكَرُوا الْحَدِيثَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَدَدْتُهُ. قَالَ: يَقُولُونَ: أَنْتَ كَافِرٌ. قَالَ: صَدَقُوا. إِذَا ذَكَرُوا الْحَدِيثَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَدَدْتُهُ، يَقُولُونَ: أَنْتَ كَافِرٌ. قَالَ: فَكَيْفَ أَصْنَعُ. قَالَ: إِذَا ذَكَرُوا حَدِيثَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْ: صَدَقْتَ، ثُمَّ أَصْرِهُ بِعِلَّةٍ، فَقُلْ: لَهُ عِلَّةٌ
السنة للخلال الرقم 1734

Muhammad bin Ali Al-Waraq informed us, Muhammad bin Ismail Al-Tirmidhi (d. 279H) narrated to us: I heard Al-Hasan bin Al-Bazar (d. 249H) say: A man came to Al-Marisi¹⁵. He said: I speak with people of Ahl Al-Hadith and every time they mention a Hadith of the Prophet, I reject it. Then they say to me: "you are a Kafir". He said: "that's right, if they mention a Hadith of the Prophet and you reject it, they say: " you are a Kafir". He said: what should I do? He said: if they mention a Hadith of the Prophet, say: you speak the truth, and then you reject the Hadith by giving a misinterpretation, so say: "there is some other interpretation behind it". (i.e. reject the Hadith in an indirect way and say: this Hadith should not be interpreted literally). Source: Al-Sunnah of Abu Bakr bin Al-Khallal 5/105 number: 1734

¹⁵ Bishr Al-Marisi was one of the leaders of the Jahmiyya.

Famous Jahmiyyah

Al-Albani

Al-Albani the Jahmi said:

"If someone went astray while he has the intention to be guided, then that person is rewarded."- Al-Huda wa Al-Nur series tape nr751

قال: "إذا إنسان ضل وهو قاصد الهدى, هذا مأجور"
سلسلة الهدى والنور شريط الرقم 751

Has that Jahmi never heard the words of Allah:

"He has given guidance to a group, and the error is justified for another group. Indeed, they took the Satans as allies, besides Allah, and they thought they were truly guided. "

(Al-A'raaf: 30)

قلت: أ لم يقرأ هذا الجهمي يوما قول الله تعالى
(30) فريقا هدى وفريقا حق عليهم الضلالة إنهم اتخذوا الشياطين أولياء من دون الله ويحسبون أنهم مهتدون
سورة الأعراف

Nawawi

The heretic was teaching logic which is the instrument in which philosophy is looked through to produce "Ilm" Al-Kalam:

"My Shaykh narrated to me that he held twelve classes a day explaining and reading the texts. Two classes go over the Wasit, one class going over the Muhadhdhab, a class going over both of the two Sahih works [i.e. Bukhari and Muslim], a class specifically covering Sahih Muslim, a class over the Luma' of ibn Al-Jnni, **a class reviewing Islah Al-Mantiq (logic) by Ibn As-Sikkit**, class on language, a class in *Tasrif*, a class in Usul al-Fiqh [foundations of jurisprudence], a class regarding the "names of men" in Hadith (أسماء الرجال), and a dars in the Usul [foundations] of the Religion. - See Al-Minhaj As-Sawi fi Tarjamat Imam An-Nawawi (page 57-60)

And his Sharh of the two Sahihs is full of Zandaqah (heresy) and Taw'eelat (pl. of Taw'eel) of Sifaat as is well known

The heretic claimed Allah cannot move and that he is not above the Heaven and other awful things.

Note: those who do not understand what is wrong with the text below must urgently learn about Tawhid Al-Asmaa Wa'l Sifaat and learn what Shirk is like Tabarruk).

Al-Nawawi said in his explanation of Hadith Al-Nuzul (the Hadith about that Allah descends):

"This is a Hadith of Ahadith Al-Sifat, and there are two opinions (lit. madhhab) known among the scholars: the first: the Salaf's opinion¹⁶ and some Mutakallimin (i.e. philosophers, Kuffar) is that they believe that this is truth, in a way that suits Allah The Most High, but that the literal meaning as understood by people (Al-Nuzul) is not meant by it, and we should not talk about the interpretation (Taw'eel) and it is believed that Allah The Most High is exalted and there is no comparison with the attributes of his creation and he is exalted from shifting from his place or movements and all the other characteristics of the creatures. The second: the opinion of most Mutakallimin and some groups of the Salaf: what is narrated by Malik and Al-Awzaa'ie (big lie) that the Hadith is interpreted in a way that suits Allah The Most High depending on the context (of the Hadith), and therefore they have been interpreting this Hadith in two ways: the first, the interpretation of Malik bin Anas (lie) and others: that it means that his mercy, command and his angels descend, just as it is said: the sultan has done this or that when his servants do that because it is His command. And the second interpretation is that it means that Allah quickly answers the supplications of his servants and is loving towards them. End of quote

Explanation of Sahih Muslim 6/36

And Ibn Hajar Al-Asqalani said the same Kufri and Shirki things in his Fath Al-Bari explanation of Sahih Al-Bukhari see for example 1/508 where he denies that Allah is on his throne.

قال النووي في شرحه على صحيح مسلم في حديث النزول -
أحدهما وهو مذهب السلف وبعض المتكلمين أنه يؤمن بأنها: وفيه مذهبان مشهوران للعلماء، هذا الحديث من أحاديث الصفات
ولا يتكلم في تأويلها مع اعتقاد تنزيه الله تعالى عن صفات، حق على ما يليق بالله تعالى وأن ظاهرها المتعارف في حقنا غير مراد
والثاني مذهب أكثر المتكلمين وجماعات من السلف وهو محكي هنا عن مالك، المخلوق وعن الانتقال والحركات وسائر سمات الخلق
تأويل مالك بن أنس وغيره: فعلى هذا تأولوا هذا الحديث تأويلين أحدهما والأوزاعي على أنها تتأول على ما يليق بها بحسب مواضعها
أنه على الاستعارة ومعناه الإقبال على: والثاني، كما يقال فعل السلطان كذا إذا فعله أتباعه بأمره، معناه تنزل رحمته وأمره وملائكته
انتهى كلام النووي ". الداعين بالإجابة واللفظ
36 ص، المجلد السادس - النووي، شرح صحيح مسلم

Ibn Hajar

According to the Kafir Ibn Hajar (and the Asharis), believing in Al-Rububiyya is enough to be a Muslim, but if someone believes that Allah above the Heaven, then he is still a Kafir because they consider it anthropomorphism.

Ibn Hajar Al-Asqalani said: When the Kafir acknowledges the oneness of Al-Rahman (he means oneness in Ar-Rububiyyah, not Al-Uluwhiyyah, since Asharis only consider Tawhid Ar-Rububiyyah to be Tawhid), he is considered a Muslim.

Ibn Hajar Al-Asqalani said: If someone attributed to Tajseem (anthropomorphism) from among the Jews says: nobody has the right to be worshiped except the one above the Heaven, then he is not a believer, unless it is a layman who does not understand what Tajseem is, then this is enough.

Fath Al-Bari 13/359

¹⁶ This is a lie about the Salaf.

قال ابن حجر: أن الكافر إذا أقر بالوحدانية للرحمن مثلاً حكم بإسلامه

قال ابن حجر: ولو قال من ينسب إلى التجسيم من اليهود لا إله إلا الذي في السماء لم يكن مؤمناً كذلك, إلا إن كان عامياً لا يفقه معنى التجسيم فيكتفى منه بذلك. فتح الباري 359 \ 13

Ibn Hazm

Ibn Hazm Al-Andalusi (D. 446 H) (Jahmi Kafir) said: The name Al-Quran applies to five things, a correct and equivalent application (of these five), of which four are created and one is uncreated. Al-Fasl 3/7

قال ابن حزم الأندلسي: "اسم القرآن يقع على خمسة أشياء وقوعاً مستوياً صحيحاً؛ منها" أربعة مخلوقة، وواحد غير مخلوق" اهـ (3/7 الفصل)

Ibn Hazm Al-Andalusi (d. 466H) (Jahmi) said: The All-Hearing, The All-Seeing and The All-Knowing means the same [thing]. -Al-Fasl 2/111

Ibn Hazm (Jahmi Mu'atil) said: "The people have differed in regards to the reality of Iman, so a group of them took the view, that Iman is mere Ma'rifah of Allah The Most High by the heart only, even if he showed Judaism or Christianity or any kind of Kufr by his tongue and worship. So, when he knows Allah The Most High by his heart he is a Muslim from the people Jannah, and this is the saying of Abu Mhriz Al-Jahm bin Safwan and Abul Hasan Al-Asha'ri (Al-Basri) and their followers." - Al-Fisal 3/106

Ibn Hazm also said:

Truly, the meaning of His saying, exalted is He, 'He made istiwa on the Throne' is that He acted in some way on the Throne; namely, He ended His creation with it. - Al-Fadl fi al-Milal wa'l Ahwa wa-Nihal (2/98)

Sayyid Qutb the Jahmi:

- The Belief of The Creation of the Qur'an

- 'The Qur'an is a created manifestation (dhaahirah kawniyyah) just like the Earth and heavens.' [His tafsir of Surah Taha]

- 'So, this Qur'an is not [composed of such] words and expressions that men and jinn can try to imitate. Rather it is like all of what Allah creates (yubdi'uhu), and which the creation is unable to manufacture (yasna'oohu). It is like the soul (rooh), [which is] from the command of Allah, the creation do not know its entire, complete secret, even if they know some of its descriptions, unique characteristics and effects' [az-Zilal (4/2249)]

- 'And we do not know how Allah prepared the human essence of Moses to receive the eternal Kalam of Allah (كلام الله الأزلي)...' He means the so-called 'Internal' speech of Allah [(az-Zilal 4/2331)]

● Denying the apparent meaning of al-Istiwah (The Rising)

- 'Istawaa 'ala al-arsh', and "al-Istiwaa upon the arsh" is an allusion (indirect expression) of the extremity of authority and superiority (in rank, al-isti'laa).' [His tafsir of Surah Taha (20:5)]

- 'And likewise, the Arsh, we believe in it as He has mentioned it, but we do not know its reality. As for al-Istiwaa over the Arsh, we are able to say: It is an allusion (indirect expression) of the control, dominion, authority (haymanah) over this creation.' [His tafsir of Surah al-Hadeed (57:4)]

- 'And "al-istiawaa 'ala al-arsh" is a [figurative] allusion to the station of firmly established and rooted authority, dominion (saytarah).' [His tafsir of Surah Yunus (10:3)]

- 'As for al-Istiwaa over the Arsh, then it is the meaning of superiority (in rank) and control, authority and the word "thumma" (then) does not indicate tarteeb (order) in time, but it indicates the dimension of rank (status), the rank of al-Istiwaa and al-Isti'laa.' [His tafsir of Surah al-Furqaan (25:59)]

- 'And we do not know - and we are not tasked to know - the nature of these important matters [carried out by the Angels], and nor how the Angels ascend, and nor to where they ascend, for all of these are details regarding the matter of the unseen which do not add anything to the wisdom in the text, and we have no way of [knowledge] of it, and we have no evidence for it...' [His tafsir of Surah al-Ma'aarij (70:4)]

- 'And al-Istiwaa over the Arsh is a symbolic allusion for his superiority [in status] over all of the creation. As for the arsh itself, then there is no way to saying anything about it, and it is necessary to halt at [the mention] of its word. But al-Istiwaa is not like that. And what is apparent is that it is an allusion for superiority [in status].' [His tafsir of Surah as-Sajdah (32:4)]

● Rejection of the Sifaat Fi'liyyah

- '...And the word "thUmmah" (then) it is absolutely not possible that it denotes order (tarteeb) in time, because Allah, the Sublime, the circumstances do not change for Him, and He does not be in any "circumstance" or "position (wad')" and then be in a subsequent "circumstance" or "position(wad')". This is only a conceptual order.' Same source as above.

- 'we depend upon a comprehensive principle in purifying (tanzeeh) Allah the Sublime from succession (ta'aaqub) of conditions (haalaat) and situations (hay'aat), and from the necessities of time and place.' [His tafsir of Surah Yunus (10:3)]

● Denying a place/location (makaan) for Allah:

- 'So, an individual faces the Qiblah when he turns to Allah completely (in all ways), with his heart, with his senses, with his limbs. Thus, the unity and harmony are completed between all the faculties of a person in turning towards Allah, the one who does not occupy space (yatahayyaz) in a location (Makaan), even though the person takes a Qiblah towards Him through a location.' ["az-Zilal" (1/128)].

- 'Allah, the Sublime, is beyond occupying space (tahayyuz).' [az-Zilaal (3/1267)]

● Claiming Iman is one part undivided:

'Indeed, eemaan is a singular (entity), it is not divisible (into parts).' [Zilaal (2/798)].

- **Denying Ahaad Ahadith in Aqidah matters:**

- 'Subsequently, these narrations are far-fetched. And the Ahaad Hadith are not taken in the affairs of Aqidah, and source is the Qur'an and at-Tawatur (successive, large-scale transmission) is a condition for accepting the Ahadith in the foundations of belief, and these narrations are not from the Mutawatir.' [Fi Zilal il-Qur'an (6/4008)]

- **Casting doubt upon the Sunnah:**

'the Qur'an - and that is the single authentic source to whose authenticity no doubt can approach - did not explain to us anything about that. So, we do not know except that it was speech. But what was its nature? How did it occur? With what sense, or faculty did Moses acquire it? All of that is unseen, from the unseen which the Qur'an has not informed us about, and beyond the Qur'an - in this particular subject - there is nothing except tales of the ancients, which are not based upon proof.' [az-Zilaal (2/804)]

He supported the Shia Rafida.

Qutb's Open Letter of Support to Ayatollah Kashani

Here is a scan of the original publication (ar-Risaalah) in which the letter was published in 1951.



إذا جاء نصر الله والفتح ..

« مبرراته إلى آية الله كاشاني »

للإستاذ سيد قطب

هذه الأيام ، إنها كم ذلك جهات وأحزاب وشخصيات ليست
الجمعة الإسلامية عابها البارز ، أو وجهها الأساسية .. وهذا
هو القابل على أن الأمة الإسلامية قد وجدت نفسها بعد الله
والضلال ، وأنها تتجذب بعدى واحدة منبهت من ضميرها لا محل
ولا انشغال

لقد أحب الاستمرار لعينه الكبرى يوم مرق الوطن الإسلامي
الأكبر ، وحوله إلى دويلات تحمل الطابع القوى القوي القوي
وتدخل من نواحيها الإسلامية الكبرى . لقد هدم حينذاك كل
ما بناء الإسلام من وحدة متحدة تذوب فيها العناصر والأجناس
وتتصهر فيها الآراء والمذاهب ، وتنهت كلها عتلا واحدا من
قلوب متآخية في الله

ولم يسكن به للاستمرار من أن ينسب هذه الأمة . فإكان في
استقامته أو مقوره أن يزدور هذه الكتلة الكبرى وهو وحدة
متأسكة . فاما حين غلب لها في يوم « القومية » الطامع فقد
انقرض الدعوى وأبطلت الثقة ، وتناثرت القول ، وإنت كلها
أمة سائنة لن أراد

ثم واجهت كل دولة مشكلاتها الخاصة . واجهتها عزلاء
من راية ثق في ظلها ، ومن قبة تنوب إليها . وانطلقت كل
دولة تحارب الاستمرار التجميع التكتل وحدها . تارة في مجلس
الأمن ، وتارة في هيئة الأمم ، وتارة في هيئة العدل . وفي كل
مرة كانت تؤوب بالقتل والظلمة . لأن الاستمرار هناك وحدة ؟

في الأمن بشار - في هذه الأيام - على الرغم من كل
ما يستتفه من سحب وظلام . في الأمن بشار بالعودة إلى حمى
الإسلام ، تنجل في كل أنحاء الوطن الإسلامي . عودة النول
العودة المزمعة ، التي عددها السكك وهي تلث وراء أعلام
أجنبية من روحها وتاريخها ، أجنبية عن أعضائها ووجهها -

إنها تعود رويدا رويدا في هذه الأيام إلى الحى الذى استتبع
حرباتها عندما تارفت ، وإلى الزاية التي أربلت مرثها حينما تحلت
منها .. إنها تعود إلى الإسلام تنادى باسمه في كل مكان ، وتطلب
عنه القوة والمزعة والسلاسة .. وهذا هو موضع الرجاء في العالم
الإسلامي في هذه الأيام

إن النحلة اليوم إلى تشكيل العالم الإسلامي في جبهة ، وإلى
تحكيم الإسلام في هذه الكتلة .. ليسوا هم هذه المذاهب وحدهم ،
وليسوا هم الإخوان المسلمين ، وحدهم ، وليسوا هم لأفراد الدين
بوجه الإسلام تحكيم وحدهم .. إنهم ليسوا عزلاء لحجب في

The title is "When the support and victory (granted by) Allah comes" and a subtitle is "Dedicated to Ayatollah Kashani."

Abu Hamid Al-Ghazali

Abu Hamid al Ghazali may Allah curse him said commenting on the Ayat of Surat An-Nisa verse 164 and Surat At-Tawba verse 6:

"He (Allah) speaks, orders, prohibits, promises, and threatens by an Eternal speech which subsists in His Essence. His speaking does not resemble that of His creatures. It is neither a sound caused by the infiltration of air or the shock of material bodies, nor is it an articulated letter produced by the moving of the lips and the tongue.

The Qur'an, The Tawrah, The Injil, and The Zabur (Psalms), are His Speech and His Books revealed to His Messengers.

The Qur'an is recited by the tongues, reproduced in texts and kept in the hearts, and it is eternal, remaining by the Essence of Allah, without suffering from separation or discontinuity by going into the hearts and the manuscripts.

Source: Qawa'id Ul 'Aqaid

Taghut Al-Ghazali:

Madhab of the Abu Hamid al Ghazali and later Ashariah is that Prophet intentionally covered the truth from the people and told them what is opposite to the reality with which he was sent

Al-Ghazali said in his treaty, "Bridling the Common Folk Away From the Science of Theological Speculation", the following:

"Why did he (the Prophet) not remove the cover from what was intended [of the matter of belief] through the application of the word "al-ilaah", and (why did he) not say..."

Then Al-Ghazali mentioned words and notions, which are the main principles in their belief regarding Allah and His Most Beautiful Names and Attributes, just like the Mutakallimoon have expressed it. Then He mentioned his response,

"Whoever considered this [what the Mutakallimoon are upon] to be the reality of the truth has made excuse through (the following): That if he (the Messenger) mentioned it, the people would have fled from its acceptance, and they would have hastened to reject (it), and they would have said: "This is completely impossible", and they would have fallen in to rejection (At-Ta'teel), and there is no goodness in exaggerating in (such) Tanzih that results in At-Ta'teel in the case of all people except a small minority. And the Prophet (ﷺ) was sent as a caller unto the creation [inviting them] to the bliss of the Hereafter, as a mercy to all of creation. How can he speak with that in which there is the destruction of the majority?...

If it is then said:

If in exaggeration in At-Tanzih there is the fear of At-Ta'teel in relation to some (of the people)"

Why is this? because the vast majority of the masses would not be able to understand the philosophy with which the Ashariah came with. Then he continues:

"... (According to then) in his (the Prophet's) use of presumptive words there is the fear of At-Tashbih in relation to some (of the people)."

Why is this because according to the Ashariah, the revealed texts contain words and statements that amount to manifest Kufr or give the presumption of manifest Kufr.

Then he continues:

"We say: There is a difference between them both from two angles:

The first of them: That [the former] invites to At-Ta'teel in the case of the majority and this [the latter] brings about At-Tashbih in the case of the minority, and the least of two harms are more worthy of being undertaken, and the greater of the two harms are more worthy of being avoided.

And the second: That treating the presumption of At-Tashbih is easier than treating At-Ta'teel. Since it is sufficient for it to be said, alongside the apparent (meanings of the) texts, "There is nothing like unto Him... (Shooraa 42:11), and that He is not a body and nor like the bodies.

As for affirming Him in belief as existing, and upon what we have mentioned of exaggeration in at-tanzeeh, it is extremely hard. In fact, not even one in a thousand would accept it, especially (amongst) the Arab nation."

Note:

Essentially what necessitates from Al-Ghazali's words is that the Prophet (ﷺ) had to essentially choose between leading a minority to fall into Tashbih (resemblance between Allah and His creation), or leading the majority to fall into Ta'teel (negation of a Lord described in the manner of the Mutakallimoon) so he chose the lesser of the two harms and avoided the greater of the two harms! May Allah save us from such Kufr, Thus Al-Ghazali indirectly implied that Prophet has lied to the Masses of the people to whom he was sent because he affirmed matters into their beliefs that are different to how they really are. In the end Al-Ghazali was aware that what he said necessitates that Prophet (ﷺ) intentionally hid the truth and lied to the people so he had to find a solution & so he said, "he does not inform them but withholds from them out of necessity by using metaphorical words", It should then be said in reply to this notion that still you hold that Prophet (ﷺ) taught the masses things which the Ashariah believe to be Kufr and lied by telling them differently to how they really are.

The Ash'aris - who took the path of the Jahmiyyah and Mu'tazilah - acknowledge that if they were to invite the people to their Ashari creed through their own terminology, such as

Allah is not a jism (body), nor a jawhar (substance), nor an 'arad (incidental attribute), nor is He in a makaan (place), or in a jiah (direction), or occupying space (mutahayyiz) and He is not within the universe, nor outside of it ...Then the majority would be led to Atheism, and for this reason, the likes of Al-Ghazali (d. 505H) and Ar-Razi (d. 606H) amongst other later Ashariah advocate what really amounts to deception - which is that the common folk should be called to Allah with what they innately believe already which is Allah being above the heaven, above the Throne, and that they should be introduced to belief in Allah through this route and the other words (meaning their own words and phrases) should be gently introduced to them - and this is so that they are not led to Atheism from the outset. And this is not being made up, rather it is in their own words, textually and explicitly.

The Ashari theological links of the Murabiteen state

"And in the Arabic Maghreb Yusuf bin Tashfeen the founder of the Murabiteen state played a great role in spreading the (Ashari) manhaj, wherein he had strong links to the Ashari scholars. For Ibn Rushd al-Gadd (who was nicknamed sheikh of the Malikis) - and he's one of the Asharis - was the 'judge of judges' at the time of the Murabiteen, and Abu Imran al-Fāsi who's considered the mastermind to the founding of the Murabiteen state, likewise Abā Bakr bin Arabi, and he's from the prominent scholars of the Malikis and from those whom Ibn Tāshfeen used to rely upon, he was from the students of al-Ghazali who was from the most prominent [Ashari] scholars of his time in the East. And it's well known that al-Ghazali was from the biggest scholars of the Asharis. And when Yusuf bin Tāshfeen - the founder of the

Murabiteen state - was determined to enter al-Andalus began by counselling Abu Hāmid al-Ghazali one of the more prominent Ashari scholars.”

Saladin

The historian Al-Maqrizi writes about Salah Al-Din

[Note: text taken from an Ashari website]

*“Then al-Malik al-Nasir Salah al-Din Yusuf b. Ayyub ascended to power in Egypt, who along with the judge, Sadr al-Din ‘Abd al-Malik b. ‘Isa b. Darbas al-Marani were both the followers of this school, for they had nurtured upon it ever since they were in the service of al-Sultan al-Malik al-‘Adil Nur al-Din Mahmud b. Zanki in Damascus. **Salah al-Din in his childhood had memorised a manual on creed, composed for him by Qutb al-Din Abu al-Ma‘ali Mas‘ud b. Muhammad b. Mas‘ud al-Nisaburi, the manual which he, in turn, made his children memorise. For this reason, they placed Ash‘arism above everything else and held on to it very firmly, and furthermore, they obliged the masses to adhere to this school.** And so, it continued in this vein throughout all the Ayyubite dynasties, and thereafter right through the reign of their freed-slaves, the Turkish governors.*

*The chief biographer of Salahuddin, Qadi Ibn Shaddad (~~may God have mercy on him~~) was a scholar that Salahuddin kept as his bosom friend and counselor, and as such the Shaykh spent considerable amounts of time with him throughout his life, so that he became knowledgeable of even intimate details of his personality and activities. On the subject at hand, Ibn Shaddad writes, “He had sound belief, and constantly remembered God. He acquired his belief on the basis of evidence by studying under the most famous Shaykhs and greatest scholars. Thus, he acquired belief that was sound, and free of the taint of anthropomorphism (indirectly trying to the affirmation of the people of Islam & Sunnah), without it leading to him denying any divine attributes nor engaging in misinterpretation.” From this, Dr. Sallabi concludes, **“Salah ad-Deen Ayubi paid a great deal of attention to preserving the basic principles of Islamic belief in accordance with the mAdh-hab of Ahlul-Sunnah. They (the Ayubids) followed the methodology of the ‘Ashari Madhab and strove hard to fight any deviation therefrom...”***

*Later in the text, the author confirms that the Ayubid dynasty (of which Salahuddin was the ruler) strove hard to abolish the false sects and creeds in all the lands that they had power over, which included Egypt, Syria, and Aleppo. The primary focus of the Ayubid dynasty, after Qu‘ran and Sunnah, was naturally Aqidah, on which Dr. Sallabi confirms, **“The Ayubids paid attention to protecting and preserving the basic principles of belief according to the mAdh-hab of Imam ‘Ashari...”** -The implications of this are obvious. Namely, not only was the celebrated ruler and general, the man whom God gave the tawfiq to drive out the crusaders from Muslim lands, Salahudin Ayubi, an avid ‘Asharite, but he was it’s [sic] fiercest supporter, he considered it Islamic Orthodoxy, and saw to it that this creed was propagated in all the lands in which he had control, from Damascus to Aleppo.”*

SALAHUDDIN AND THE SUFI’S:

But the intrigue does not end there. We come to learn, while perusing this work, that Salahuddin gave preferential treatment to the Sufis of his time.

Dr. Sallabi writes, "...he (Salahuddin) also paid attention to attracting the Sufis, so he established for them the first Sufi khanqah in Egypt, which was devoted especially to poor Sufis who came from all over the world, and he set up many endowments for them, and appointed a Shaykh to run their affairs who was known as Shaykh Al-Mashayikh."

He further writes, "Al-Maqreezi states that the Sufis who lived there (in Egypt) were known for their knowledge and piety, and that the numbers of its (the khanqah's) inhabitants were three hundred. The Sultan (i.e. Salahuddin) provided bread, meat, and sweets for them every day, and allocated 40 dirhams every year for clothing, and he built a house nearby for them. If any of them wanted to travel, he gave him some money to help him reach his destination."

Al-Qurtubi (d. 671H)

Al-Qurtubi states in al-Asna:

وأظهر هذه الأقوال . وإن كنت لا أقول به ولا أختاره . ماتظاهرت عليه الآي والأخبار أن الله سبحانه على عرشه كما أخبر في كتابه وعلى لسان نبيه بلا كيف ،بائن من جميع خلقه هذا جملة مذهب السلف الصالح فيما نقل عنهم الثقات حسب ماتقدم

"The most apparent of the beliefs (adhar al-aqwal), although I do not subscribe to it nor do I prefer it, is what is manifest in the verses and traditions, and (the statements of) the noble and the excellent ones, that Allah Subhanahu is upon His Throne, as He informed in His Books, without kayf (how), separate from His creation. This is basically the Madhab of the Salaf Al-Salih (the righteous Salaf)."

Al-Khattabi (d. 388H)

Al-Khattabi in A'lamul Hadith (pg. 1474) misinterprets the meaning of the statement 'Allah is above the throne' saying:

وليس معنى قول المسلمين "إن الله على العرش" هو أنه تعالى مماس له ,أو متمكن فيه ,أو متحيز في جهة من جهاته . ولكنه بائن من جميع خلقه

"And the statement of the Muslims, Allah 'ala Al-'Arsh (upon the throne) does not mean that He is touching it or is in the place above it, or that He is located in a direction from it."

Al-Bayhaqi (d. 458H)

Al-Bayhaqi states in his Asma' wal-Sifat (Kawthari ed. pg. 396-397; Hashidi ed. 2:280) in relation to the statement of the Muslims, 'Allah established Himself over the throne':

The meaning of what the Muslims say whereby Allah "established Himself over the Throne" is not that He is in contact with it, nor that He is fixed there (mutamakkin fih), nor that He is circumscribed (mutahayyiz) by any of its directions (jihaat). However, He is separate / distinct (ba'in) from all of His creation. It is but a report whose terms are ordained and so we say it.

Ibn Furak (d. 406H)

Ibn Furak stated:

"Know that when we say that Allah, Mighty and Majestic, is above (fawqa) what He has created that does not mean that He is above in terms of a physical place, or that He has risen above physical places by a certain distance and He supervises these places by applying Himself to something from them. Rather, our saying that He is above them carries two senses; one of them means.....The second sense is that He is above them meaning He is distinct (mubāyin) of His creation..." Until he says: *"It is also commonplace in the language that it is said that 'so-and-so is above so-and-so', and what is meant is a higher rank and position. Allah, Mighty and Majestic, is above His creation in both senses **while the third sense is impossible for him, which is, being confined in some direction, or in a specific place as opposed to another place.**"*

Al-Baqillani [(d. 403H)]

Al-Baqillani said in At-Tamhid (pp.300-301):

*And if someone says: **Where is He?** It is said to him: **Asking where (al-ayn) is asking about place (al-makaan) and He is not one that a place (makaan) is permitted to enclose (yahwee), and nor [one that] places can encompass. Except that we say: Indeed, He is Above His Throne, [but] not with the meaning of a body [being as such] through contact and adjacency, Exalted is He above that with a Lofty Exaltation.***

Abu Hanifa

Allah exists without place -

قال أبو حنيفة "قلت: رأيت لو قيل أين الله تعالى فقال: يقال له كان الله تعالى ولا مكان قبل أن يخلق الخلق, وكان الله تعالى ولم يكن أين ولا خلق ولا شيء, وهو خالق كل شيء" الفقه الأيسر ضمن مجموعة رسائل أبي حنيفة بتحقيق الكوثري ص 25

What do you say if it is said, where is Allah? He said, it is said to him: "Allah was and there was no place ..."

Majmuat Rasa'il Abi Hanifa of Al-Kawthari p.25 also found in his own book Al-Fiqh Al-Absat 1/161

Ibn Hibban (d. 354H)

Al-Harawi said:

- وإنكاره الحد لله سبحانه وتعالى؛ قال الهروي: "سمعت يحيى بن عمار الواعظ، وقد سأله عن ابن حبان؛ فقال: نحن أخرجناه من سجستان؛ كان له علم كثير، ولم يكن له كبير دين؛ قدم علينا فأنكر الحد لله؛ فأخرجناه" (م 2292)

I heard Yahya bin Ammar Al-Wa'iz and I asked him about Ibn Hibban, so he said: we drove him out of Sijistan, he had a lot of knowledge, but he had no scholar in the religion, he came to us and denied the Hadd (the place) of Allah so we drove him out. - Dhamm Al-Kalam 2292

The ruling of whoever doesn't Takfir the Jahmiyyah

This was about the one who does not Takfir the Jahmi who claims that an attribute of Allah is created, so what about the one who worships others besides Allah?! And this also applies to the Ashariah of course.

Abu Bakr bin Ayyash (d. 193H)

Abu Bakr bin Ayyash says:

أبو بكر بن عياش (ت. 193 هـ).
قال: من قال القرآن مخلوق فهو كافر ومن شك في كفره فهو كافر
المصدر: كتاب الورع 88/1

"The one who says that the Quran is created is a Kafir, and whoever doubts his Kufr is also a Kafir." - Kitab Al-Wara' 1/88

Harb Al-Kirmani (d. 280H)

Harb Al-Kirmani says:

قال الكرمانى فى السنة
والقرآن كلام الله تكلم به ليس بمخلوق، فمن زعم أن القرآن مخلوق فهو جهمي كافر، ومن زعم أن القرآن كلام الله ووقف ولم يقل ليس
بمخلوق فهو أكفر من الأول وأخبت قولاً، ومن زعم إن ألفاظنا بالقرآن وتلاوتنا له مخلوقة والقرآن كلام الله فهو جهمي خبيث مبتدع
ومن لم يكفرها ولا القوم ولا الجهمية كلهم فهو مثلهم

'The Quran is the speech of Allah with which he spoke by, it is uncreated and whosoever claims that the Quran is created then he is a Jahmi Kafir and whosoever claims that the Quran is the speech of Allah (but) then stops and does not say it is uncreated then he is more of a Kafir than the first and eviler in speech. And whosoever claimed that our utterances and recitations of the Quran are created (but) the Quran is the speech of Allah, then he is a vile Jahmi Muftadi and whoever does not declare Takfir on it or those people or & the Jahmiyyah then he is like them.' - Ijma as-Salaf fi'l Itiqad (points 58-62) lil Imam Harb al-Karmani

Sufyan bin Uyaynah (d. 198H)

Sufyan bin Uyaynah says:

سفيان بن عيينة (ت. 198 هـ).
قال رحمه الله : القرآن كلام الله عز وجل؛ من قال: مخلوق؛ فهو كافر، ومن شك في كفره؛ فهو كافر
المصدر: السنة 25

"The Quran is the speech of Allah and whoever says: it is created, is a Kafir, and who doubts in his Kufr is also a Kafir." - Al-Sunnah van Abdullah bin Ahmad p.25 1/112

Yazid bin Harun (d. 206H)

Yazid bin Harun says:

يزيد بن هارون (ت. 206 هـ).
قال رحمه الله: "من قال: القرآن مخلوق فهو كافر، ومن لم يكفره؛ فهو كافر، ومن شك في كفره؛ فهو كافر"
المصدر: الإبانة 257

"The one who says that the Quran is created is a Kafir, and whoever does not Takfir him is also a Kafir, and who doubts his Kufr is also a Kafir." - Al-Ibanah of Ibn Battah nr257

Abu Ubayd Al-Qasim bin Salam (d. 224H)

Abu Ubayd Al-Qasim bin Salam says:

أبو عبيد القاسم بن سلام (ت. 224 هـ) قال رحمه الله
نَظَرْتُ فِي كَلَامِ الْيَهُودِ وَالْمَجُوسِ فَمَا زَأَيْتُ قَوْمًا أَضَلُّ فِي كُفْرِهِمْ مِنْهُمْ وَإِنِّي لَأَسْتَجْهَلُ مَنْ لَا يُكْفِرُهُمْ إِلَّا مَنْ لَا يَعْرِفُ كُفْرَهُمْ" من قال:
القرآن مخلوق فهو كافر، ومن لم يكفره؛ فهو كافر، ومن شك في كفره؛ فهو كافر"
المصدر: مجموع الفتاوى 509/12

"I looked at the statements of the Jews and the Majus (Zoroastrians) and I never saw a people more misguided in their Kufr than they (the Jahmiyyah), and I am dumbfounded by the one who does not declare Takfir on them, except for those who do not know their Kufr. The one who says the Quran is created, is a Kafir, and he who does not Takfir him is also a Kafir, and he who doubts his Kufr is also a Kafir." - Majmu Al-Fatawa 12/509

Abu Khaythama (d. 234H)

Abu Khaythama says:

أبو خيثمة (ت. 234 هـ).
قال رحمه الله: من زعم أن القرآن كلام الله مخلوق؛ فهو كافر، ومن شك في كفره؛ فهو كافر
المصدر: شرح أصول الاعتقاد 282/2

"Whoever claims that the Quran is the Speech of Allah and it is created, he is a Kafir, and he whoever doubts in his Kufr is also a Kafir." - Sharh Usul Al-I3tiqad van Al-Laalkaaie 2/282

Ahmad bin Hanbal (d. 241H)

Ahmad bin Hanbal says:

أحمد بن حنبل (ت. 241 هـ).
قال رحمه الله: فمن قال: مخلوق فهو كافر بالله العظيم ومن لم يكفره فهو كافر
المصدر: طبقات الحنابلة 1/342, 173/1

"The one who says that the Quran is created is a Kafir, and who doesn't Takfir him is also a Kafir." -
Tabaqat al-Hanabila, 1/342, 1/173

Salama bin Shabib (d. 247H)

Salama bin Shabib says:

سلمة بن شبيب (ت. 247 هـ).
قال داود بن الحسين البيهقي؛ بلغني أن الحلواني قال : لا أكفر من وقف في القرآن ، قال داود : فسألت سلمة بن شبيب عن الحلواني ، فقال يرمى في الحُش ، من لم يشهد بكفر الكافر فهو كافر ،
المصدر شرح أصول الاعتقاد 198/1

Dawud bin Al-Husayn Al-Bayhaqi said: I heard that Al-Halawani said: I do not declare Takfir on the one who is hesitant about the Quran (i.e. the one who does not say: uncreated), so I asked Salama bin Shabib about Al-Halawani: he said: he should be (killed and) thrown in the garbage, he who does not testify to the Kufr of a Kafir is Kafir. - Sharh Usul Al-Itiqad of Al-Laalkaaie 1/198

Abd Al-Wahhab Al-Warraq (d. 251H)

Abd Al-Wahhab Al-Warraq said:

عبد الوهاب الوراق (ت. 251 هـ).
قال أبو بكر بن عبد الخالق سألت عبد الوهاب عمن لا يكفر الجهمية قلت يا ابا الحسن يصلي خلفه قال لا يصلي خلفه هذا ضال مضل متهم على الاسلام سألت عبد الوهاب يجالس من لا يكفر الجهمية قال لا يجالسون ولا يكلمون المرء على دين خليله
المصدر الورع 89/1

I asked Abd Al-Wahhab about he who does not Takfir the Jahmiyyah, I asked: O Abu Al-Hasan! can you pray behind him? He said: he is not to be prayed behind, he is misguided and he misguides people, there is suspicion concerning his Islam. Then I asked Abd Al-Wahhab about sitting with those who do not Takfir the Jahmiyyah? He said: they are not to be sat with nor are they to be spoken to; each person follows the religion of his companion. - Al-Wara' of Al-Warraq 1/89

Ziyad bin Ayyub (d. 252H)

Ziyad bin Ayyub said:

زياد بن أيوب (ت. 252 هـ).
قال زياد بن أيوب : من قال : القرآن مخلوق ، فهو كافر ، لا شك فيه ، قيل له : فمن لم يكفرهم : يسمع منه ؟ قال : لا ، ولا كرامة ، قيل له : فإن لي منهم قرابات : أبرهم ، وأسلم عليهم ؟ قال : لا ، ولا تشهد جنازتهم ، ولا تعدهم
المصدر طبقات الحنابلة 156/1

"Whoever says that the Quran is created is a Kafir, there is no doubt about it, then he was asked: and whoever does not Takfir him? Can you take listen to such a person? He said: No, and no Karama (honor). Then it was asked: I have family among them, should I be good to them and greet them? He said: no, and their funerals are not to be attended, and they are not to be visited (when they are ill). - Tabaqat Al-Hanabila 1/156

Ibn Battah (d. 387H)

Ibn Battah (d. 387H) says:

أبو عبد الله بن بطّة
قال رحمه الله بعد أن تكلم عمن يقول بخلق القرآن وباللفظ: ومن شك في كفره، ووقف عن تكفيره، فهو كافر
المصدر: الإبانة الصغرى 129

He said after mentioning those who say, “the Quran is created” and “our recitation of the Quran is created”: "Whoever doubts in his Kufr is a Kafir and whoever does not Takfir him is also a Kafir." - Al-Ibanah Al-Sughrah (nr. 129)

Takfir of Jahmiyyah is from Asluddin just like the Takfir of Jews & Christians & it's from Takfir of Mushrikeen:

Yahya bin Muieen (d. 233H)

قال يحيى: ثم أتيت مصرًا فلقيت الليث بن سعد وابن لهيعة فقلت لهما: ما تقولان فيمن قال: القرآن مخلوق؟ قالا: كافر. قال: ثم أتيت الكوفة فلقيت أبا بكر بن عياش فسألته فقال: كافر؟ وكل من لم يقل إنه كافر فهو كافر، قال أبو بكر: أيشك في اليهودي والنصراني أنهما كافران؟

Yahya (bin Muieen [d. 233H]) said: ..Then I went to Al-Kufa and met Abaa Bakr bin Ayash and so I asked him [on what he says regarding the one who alleges the Quran is created] so he replied Kafir and anyone who doesn't declare him Kafir is a Kafir, furthermore he said: 'Does one doubt that the Jews & Christians are both Kuffar? Thus, whoever doubts that they're Kuffar is a Kafir and the one who says the Quran is created is like them'... - Masail Harb (3/1129) of Harb bin Ismail al-Kirmani [280H]

‘Abdullah ibn Ahmad ibn Hanbal (d. 290H)

‘Abdullah ibn Ahmad ibn Hanbal (d. 290H) has a chapter entitled:

مَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَتَكَلَّمُ فَهُوَ يَعْبُدُ الْأَصْنَامَ

“Whoever claims that Allah does not speak, then he worships idols.” (Kitab as-Sunnah by ‘Abdullāh ibn Ahmad 1/172)

Haroun bin Marouf (d. 231H)

209 – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ، سَمِعْتُ هَارُونَ بْنَ مَعْرُوفٍ، يَقُولُ: «مَنْ زَعَمَ أَنَّ اللَّهَ، عَزَّ وَجَلَّ لَا يَتَكَلَّمُ فَهُوَ يَعْبُدُ الْأَصْنَامَ»
كتاب السنة لعبد الله بن أحمد

Abu Al-Hasan bin Al-Atar narrated to me, I heard Haroun bin Marouf (d. 231H) say: “Whoever alleges that Allah Glorified & Sublime be He doesn’t speak then he worships idols.” - Kitab As-Sunnah by ‘Abdullah ibn Ahmad (nr. 209)

Takfir of the Asharis

➡ **The Ashairrah (Asharis) are disbelievers who did not understand the meaning of the Shahadah of La Ilaha Ila Allah in the first place:**

Al-Ajurri (d. 360H) said:

قال الإمام أبو بكر الأجرى رحمه الله تعالى:-
178 - حدثنا أبو الفضل جعفر بن محمد الصندلي قال: حدثنا الفضل بن زياد قال: سألت أبا عبد الله (أحمد بن حنبل) عن عباس النرسي، فقلت: كان صاحب سنة؟ فقال: رحمه الله قلت: بلغني عنه أنه قال: ما قلوي: القرآن غير مخلوق إلا كقولي لا إله إلا الله، فضحك أبو عبد الله، وسر بذلك. قلت: يا أبا عبد الله، أليس هو كما قال؟ قال: بلى...
كتاب الشريعة للأجرى 510 ص 1 ج

Abu Al-Fadl Ja'far bin Muhammad Al-Sandali narrated to us, Al-Fadl bin Ziyad said, "I asked Abu Abdillah (Ahmad bin Hanbal [d. 241H]) about Abbas Al-Nursi, was he a Sahibul Sunnah (Companion of the Sunnah)? So, he said: 'Rahimahullah'. I said: 'It has reached me about him that he said: 'My saying that the Quran is uncreated is not except my saying: 'La Ilaha ila Allah'. So, Abu Abdillah laughed & was uplifted by that. I said: 'O Abu Abdillah, is it not except as I have said?'. He said: 'Indeed'. – Kitab Al-Shariah of Al-Ajurri 1/510 (nr. 178)

Al-Shafei (d. 204H) is reported to have said:

أخبرنا أبو عبد الرحمن السلمي، قال: حدثنا الحسن بن رشيق المصري، إجازة، قال: حدثنا محمد بن سفيان بن سعيد الخياط، قال: حدثنا محمد بن إسماعيل الأصبهاني بمكة، قال: سمعت الجارودي يقول: ذكر الشافعي إبراهيم بن إسماعيل ابن عليّة، فقال: أنا مخالف له في كل شيء (2)، وفي قوله: لا إله إلا الله، لست أقول كما يقول: أنا أقول: لا إله إلا الله الذي كلم موسى من وراء حجاب، وذلك يقول: الذي خلق كلاماً أسمعه موسى من وراء حجاب.
مناقب الشافعي لذاك البيهقي 409 ص 1 ج

"Abu Abdurrahman Al-Sulami informed us, Al-Hasan bin Rashiqa Al-Misri narrated to us, [Ijazah], Muhammad bin Sufyan bin Sa'id Al-Khiyat narrated to us, Muhammad bin Ismail Al-Asbahani narrated to us in Makkah, Al-Jawardi said: "Al-Shafei mentioned Ibrahim bin Ismail ibn Ulayah and said: 'I opposed him in everything & [even] in his saying of "There is no Deity except Allah" I do not say as he says; I say: 'There is no Deity except Allah who spoke to Musa from behind a covering' and that [one] says: 'who created speech which Musa heard from behind a covering'." - Manaqib Al-Shafei (1/409)

The Tawils of the Ashariyya are the same as those of the Jahmis

Asharis are Jahmiyyah in negating Uluww:

Abu Dhar Al-Harawi (d. 434H) said:

قال الهروي : (أولئك (الجهمية) قالوا قبح الله مقاتلهم إن الله موجود بكل مكان وهؤلاء (الأشاعرة) يقولون ليس هو في مكان ولا يوصف بأين وقد قال المبلغ عن الله لجارية معاوية بن الحكم أين الله وقالوا هو من فوق كما هو من تحت لا يدري أين هو ولا يوصف بمكان وليس هو في السماء وليس هو في الأرض وأنكروا أي الجهة والحد) ذم الكلام وأهله ج 5 ص 135

'They (the Jahmiyyah) – May Allah uglify their articulation - said that Allah is present everywhere and those are [the Asharites] whom say he is not in a place and he is not to be described with a direction whilst the caller to Allah (ﷺ) said to the slave girl of Muawiyah bin Al-Hakam: 'Where is Allah?' but they

say he is on top as he is below, his direction is unknown and he is not to be described with a place and he is not above the Heavens and he is not in the Earth and they negated any direction or place [for Him].’ – Dham al-Kalam wa Ahlu’ 5/135

It was said:

“And the Asharites do not affirm for the Lord His Aboveness over his Heavens nor His establishment above his Throne and call whoever affirms the attributes of ‘Uluw (Aboveness) and Istiwa (Julus, establishment above the Throne) a Mujassim [&] Mushabih and this is opposed to what Ahlul Sunnah wa’l Jammah are upon, for verily do they affirm the attribute of ‘Uluw and Istiwa as Allah – Glorified be He – has informed us about that for Himself and as His Messenger has described him with without Takyeef (how) or Tat’eel (negation).”

Takfir of whoever denies the reality of Allah’s speech and says it is not sound but rather an expression and a quotation (Hikayah):

The teacher of Al-Bukhari and Muslim: Al-Imam Al-Muhaddith Abu Ja’far Ahmad ibn Sinan al-Wasitiyy Al-Qattan (d. 259H), said:

قَالَ أَبُو جَعْفَرٍ أَحْمَدُ بْنُ سِنَانَ : مَنْ رَعَمَ أَنَّ الْقُرْآنَ شَيْئَيْنِ ، أَوْ أَنَّ الْقُرْآنَ حِكَايَةٌ ، فَهُوَ وَاللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ زُنْدِيقٌ كَافِرٌ بِاللَّهِ ، هَذَا الْقُرْآنُ هُوَ الْقُرْآنُ الَّذِي أَنْزَلَهُ اللَّهُ عَلَى لِسَانِ جِبْرِيلَ ، عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، لَا يُغَيَّرُ ، وَلَا يُبَدَّلُ ، لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ ، وَلَا مِنْ خَلْفِهِ ، تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ، كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ : (قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ) سورة الإسراء آية ٨٨ (...) الْقُرْآنُ كَلَامُ اللَّهِ ، مِنْهُ بَدَأَ ، وَإِلَيْهِ يَعُودُ ، لَيْسَ مِنَ اللَّهِ تَعَالَى شَيْءٌ ، مَخْلُوقٌ ، وَلَا صِفَاتُهُ ، وَلَا أَسْمَاؤُهُ ، وَلَا عِلْمُهُ

“Whoever claims that the Qur’an is two things¹⁷, or that the Qur’an is a Hikayah (a quotation)¹⁸, then – by Allah, the One besides Whom there is none that has the right to be worshipped – he is a Zindiq and a Kafir in Allah. This Qur’an is the Qur’an that Allah sent down upon the tongue of Jibril, upon Muhammad. It is not altered nor changed, and falsehood cannot reach it from the front nor the back. It is a Revelation from the All-Wise, the Owner of All Praise, as Allah said:

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ { سورة الإسراء ٨٨ }

"Say: "If mankind and the Jinn gathered to produce the like of this Qur’an, they could not produce the like of it..." [Surat Al-’Isra’: 88]

¹⁷ Like Dawud Adh-Zahiri and others.

¹⁸ This is the statement of Ibn Kullab (the founder of the Kullabiyyah sect and the teacher of Abu l-Hasan Al-Ashari), meaning that one Qur’an is the meaning that stands within Allah’s Self and that another Qur’an – which we recite and which is in the Mushaf – is the created Hikayah (quotation) of that meaning. The Ashairrah carried the same statement, but they called it a created ‘Ibarah (expression) instead of a created Hikayah (telling). And even though Al-’Imam Abu Ja’far Ahmad ibn Sinan lived before the appearance of the Ashairrah, he did live in the period of Ibn Kullab who stood at the foundation of these statements and who was – as mentioned – the Sheikh of Abu l-Hasan Al-Ashari, the founder of the Ashairrah sect.

(...) The Qur'an is the Speech of Allah. From Him it began and to Him it will return. Nothing of Allah The Most High is created, nor of His Attributes, nor of His Names, nor of His Knowledge."

[Al-Hafiz Ad-Daya' al-Maqdisiyy Muhammad b. 'Abd al-Wahid (d. 643H), ed. Ikhtisas Al-Qur'an bi-'Awdih ila Al-Rahim Al-Rahman (Maktabat Ar-Rushd, 1st Edition, 1409H, Al-Riyadh, p. 31–32]

Al-Darami (d. 280H) when replying to the Jahmiyyah said:

قال الدارمي
فَأَيُّ فَرْقٍ بَيْنَ الْجَهْمِيَّةِ وَبَيْنَهُمْ حَتَّى تَجِبْنَ عَنْ قَتْلِهِمْ وَإِكْفَارِهِمْ؟
الرد على الجهمية للدارمي 212ص

'What difference is there between the Jahmiyyah and them? – i.e. The Mushrikeen who denied the Quran and said it was the saying of man – so that you would coward away from killing them & making Takfir of them?'. And this is the exact saying of the Asharis! - Ar-Rad Ala Al-Jahmiyyah pg.212 (nr. 398)

Abdillah bin Imam Ahmad (d. 290H) said:

533 – سَأَلْتُ أَبِي رَحِمَهُ اللَّهُ عَنْ قَوْمٍ، يَقُولُونَ: لَمَّا كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى لَمْ يَتَكَلَّمْ بِصَوْتٍ فَقَالَ أَبِي: «بَلَى إِنَّ رَبَّكَ عَزَّ وَجَلَّ تَكَلَّمَ بِصَوْتٍ هَذِهِ الْأَحَادِيثُ تُرْوِيهَا كَمَا جَاءَتْ»
السنة لعبد الله بن حنبل

"I asked my father about a people who say when Allah Glorified & Sublime be He spoke to Musa he did so without voice. So, my father said: 'Your Lord Glorified & Sublime be He spoke with a voice & these Ahadith are to be narrated as they've come'." - As-Sunnah of Abdillah bin Ahmad (nr. 533)

Abu Bakr Al-Marouzi (d. 275H) said:

قال الخلال: (وأنبأنا أبو بكر المروزي: سمعت أبا عبد – وقيل له: إن عبد الوهاب قد تكلم وقال: من زعم أن الله كلم موسى بلا صوت فهو جهمي عدو الله وعدو الإسلام – فتبسم أبو عبد الله وقال (ما أحسن ما قال! عافاه الله!).
درء التعارض 2/39

"I heard that it was said to Imam Ahmad that Abdul Wahhab says: 'whoever claims that Allah Spoke to Musa without a voice then he is a Kafir Enemy of Islam' so he replied how good is what has been said."
Dar' al-Tarud 2/39

And Al-Imam Ibn Battah (d. 387H) said:

قال ابن بطّة
وَأَعْلَمُوا رَحِمَهُمُ اللَّهُ أَنَّ صِنْفًا مِنَ الْجَهْمِيَّةِ اعْتَقَدُوا بِمَكْرِ قُلُوبِهِمْ، وَخُبَيْتِ آرَائِهِمْ، وَقَبِيحِ أَهْوَائِهِمْ، أَنَّ الْقُرْآنَ مَخْلُوقٌ، فَكَتَبُوا عَنْ ذَلِكَ بِبِدْعَةٍ اخْتَرَعُوهَا، تَمْوِيهَا وَبَهْرَجَةً عَلَى الْعَامَّةِ، لِيَخْفَى كُفْرُهُمْ، وَيُسْتَعْمَضَ إِحَادُهُمْ عَلَى مَنْ قَلَّ عِلْمُهُ، وَضَعُفَتْ نَجِيرَتُهُ، فَقَالُوا: إِنَّ الْقُرْآنَ الَّذِي تَكَلَّمَ اللَّهُ بِهِ وَقَالَهُ، فَهُوَ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ، وَهَذَا الَّذِي نَتْلُوهُ وَنَقْرُؤُهُ بِالسِّنِّينَا، وَنَكْتُبُهُ فِي مَصَاحِفِنَا لَيْسَ هُوَ الْقُرْآنُ الَّذِي هُوَ كَلَامُ اللَّهِ، هَذَا جِكَايَةٌ لِدَلِيلِكَ،
الإبانة الكبرى 318ص 5ج

'Know that a category of the Jahmiyyah believed by the scheming of their hearts and evil of their opinions, expressing that by an innovation they have invented to disguise and glare to the commoners in

order to hide their Kufr and in order to blind the less knowledgeable about their deviation, thus they have said that the Quran with which Allah spoke by and they said it is not created, but that which we recite/read with our tongues and write in our Masahif is not the Quran which is the speech of Allah but rather a quotation of it'. Al-Ibanah Al-Kubrah 2214

It was said:

'It has become clear from what they have said – i.e. Ibn Kilaab & Al-Ashari – that the Quran which they have negated creation from is not Arabic nor does it have a beginning or end. And the denier of the Arabic Quran is a Kafir by Ijma and those who affirm for the Quran no beginning or end are Kuffar!'

And alleging that the Quran is created or anything which it is manifested by like the Mushaf is Kufr:

Abu Zar Al-Harawi (434H) said:

(وقال أولئك –يعني: الجهمية- ليس له كلام، إنما خلق كلاماً.

وهؤلاء –يعني الأشاعرة- يقولون: تكلم مرة، فهو متكلم به منذ تكلم، لم ينقطع الكلام، ولا يوجد كلامه في موضع ليس هو به.

ثم يقولون: ليس هو في مكان، ثم قالوا: ليس له صوت ولا حروف. وقالوا: هذا زاج وورق، وذهبا صوف وخشب، وهذا إنما قصد به النقش وأريد به التفسير.

وهذا صوت القاري، أما ترى أنه منه حسن وغير حسن؟! وهذا لفظه، وأما تراه يجازي به حتى قال رأس من رؤوسهم: أويكون قرآن من لبد؟! وقال آخر: من خشب؟! فراوغوا فقالوا: هذا حكاية عبر بها عن القرآن والله تكلم مرة، ولا يتكلم بعد ذلك. ثم قالوا: غير مخلوق، ومن قال: مخلوق كافر.

وهذا من فخوخهم، يصطادون به قلوب عوام أهل السنة، وإنما اعتقادهم في القرآت غير موجود لفظته الجهمية الذكور بمرة والأشعرية الإناث بعشر مرات) ذم الكلام وأهله ج 5 ص 136

"And those [Al-Jahmiyyah] have said: 'He has no speech, rather he only created speech.

And those [Al-Ashariyyah] say: 'He spoke once & he is speaking with it ever since; the speech is uninterrupted & His speech is not present in any place He is not in.'

Then they said: 'It is not sound nor letters', and they said: 'This is [but] ink & paper & this is [but] wool & wood & only its carving was intended & what was sought of it was its Tafsir.

And this what you see of it, beautiful & ugly is [but] the sound of the reciter, and this is [but] his utterance or what you see him abbreviate with.' Until one of their heads said: 'Can there be a Quran [made] from wool?' And another one said: 'from wood?'. And they appealed [to laymen] and said: 'This is a quotation which the Quran is expressed by, and Allah spoke once & he doesn't speak after that [again], then they said: 'it's uncreated & whoever says it is created is a Kafir'.

And this is from their traps that they use to hunt the hearts of the laymen from Ahlul Sunnah. But rather, their belief is that it is not present, the masculine Jahmiyyah articulated it once whilst the feminine Al-Ashariyyah [articulated it] ten times." - Dham Al-Kalam wa Ahlu (5/136)»

And there's no difference between stating that the Quran is created or made:

And that Al-Lalalaki (d. 418H) said in his Sharh Usool Itiqad Ahlus Sunnah (2/364):

قال اللالكائي
الْقُرْآنُ تَكَلَّمَ اللَّهُ بِهِ عَلَى الْحَقِيقَةِ , وَأَنَّهُ أَنْزَلَهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , وَأَمْرُهُ أَنْ يَتَحَدَّى بِهِ , وَأَنْ يَدْعُو النَّاسَ إِلَيْهِ , وَأَنَّهُ الْقُرْآنُ
عَلَى الْحَقِيقَةِ. مَثَلُ فِي الْمَحَارِبِ , مَكْتُوبٌ فِي الْمَصَاحِفِ , مَحْفُوظٌ فِي صُدُورِ الرِّجَالِ , لَيْسَ بِحِكَايَةٍ وَلَا عِبَارَةٍ عَنِ قُرْآنٍ , وَهُوَ قُرْآنٌ وَاحِدٌ
غَيْرُ مَخْلُوقٍ وَغَيْرُ مَجْعُولٍ وَمَرْبُوبٍ , بَلْ هُوَ صِفَةٌ مِنْ صِفَاتِ ذَاتِهِ , لَمْ يَزَلْ بِهِ مُتَكَلِّمًا , وَمَنْ قَالَ غَيْرَ هَذَا فَهُوَ كَافِرٌ ضَالٌّ مُضِلٌّ

“And the Quran is upon the reality, recited in Mosques, written in Masahif, memorized in chests of men not an expression or quotation of the Quran. And it is a single Quran uncreated, unmade & not Marbub¹⁹. Rather, it is an Attribute from the Attributes of His Essence, of which He has not seized to Speak With. And whoever says otherwise is a Misguided Kafir!” And the Asharis say to the contrary of this therefore they are Kuffar without a doubt because to them the Quran that is in the chests and Masahif is created and but an expression and quotation of the speech of Allah

Takfir of anyone who denies a Sifah of the Sifat of Allah

Abdul Rahman mentioned that Abdullah bin Muhammad bin Al-Fadl Al-Saydawi narrated to us, that Na'em bin Hamaad (d. 228H) said:

936 – ذكره عبد الرحمن قال: ثنا عبد الله بن محمد بن الفضل الصيداوي، قال: قال نعيم بن حماد: «من شبه الله بشيء من خلقه فقد كفر، ومن أنكر ما وصف الله به نفسه فقد كفر، فليس ما وصف الله به نفسه – [588] - ورسوله تشبيهه»
شرح أصول اعتقاد أهل السنة والجماعة لللالكائي

‘Whoever likens Allah to anything of His creation has disbelieved & whoever denies what Allah Has described Himself with has disbelieved. For indeed there is no anthropomorphism in what Allah & His Messenger have described Himself with.’ - Sharh Usool Itiqad Ahlus Sunnah of that Al-Lalalaki (nr. 936)

That Ibn Mundah (d. 395H) said in his refutation of the Jahmiyyah:

وقال أبو القاسم بن منده في كتاب " الرد على الجهمية ": التأويل عند أصحاب الحديث: نوع من التكذيب.
ذيل طبقات الحنابلة 1/64 لابن رجب ذاك

‘Taw’eel is a type of Takdhib (denial) to Ashabul Hadith.’ - Dhayl Tabaqat Al-Hanabilah 1/64 of that ibn Rajab

Al-Darami (d. 280H) said in his Rad Ala Al-Jahmiyyah:

367 – وَكُفِّرْهُمْ أَيْضًا بِالْمَشْهُورِ مِنْ كُفْرِهِمْ أَنَّهُمْ لَا يُنْبِئُونَ لِلَّهِ تَبَارَكَ وَتَعَالَى وَجْهًا وَلَا سَمْعًا وَلَا بَصَرًا وَلَا عِلْمًا وَلَا كَلَامًا وَلَا صِفَةً إِلَّا
بِتَأْوِيلٍ ضَلَالٍ، افْتَضَحُوا وَتَبَيَّنَتْ غَوْرَاتُهُمْ
الرد على الجهمية للدداري

‘And we also Takfir them by what has become known of their Kufr, that they do not affirm for Allah The Blessed & Most High a Face nor a Hearing nor a Sight, nor Knowledge, nor Speech nor an Attribute

¹⁹ Maf’ool Bihi (object) of Rab (Lord)

except by a misguided Taw'eel. They have been exposed & their secrets have been revealed'. - Ar-Rad 'ala Al-Jahmiyyah (nr. 367). And this is not known except from the sayings of the Asharis.

It was said:

“And the denier of the Sifah is like the denier of the Dhaat (essence) hence his Kufr is the Kufr of Denial.”
And how many do the Asharis deny of Siffat'

And Al-Imam Al-Tirmidhi (d. 279H) said:

قال الترمذي:
وَقَدْ ذَكَرَ اللَّهُ عَزَّ وَجَلَّ فِي غَيْرِ مَوْضِعٍ مِنْ كِتَابِهِ الْيَدَ وَالسَّمْعَ وَالْبَصَرَ، فَتَأَوَّلَتِ الْجَهْمِيَّةُ هَذِهِ الْآيَاتِ فَفَسَّرُوها عَلَى غَيْرِ مَا فَسَّرَ أَهْلُ الْعِلْمِ، وَقَالُوا: إِنَّ اللَّهَ لَمْ يَخْلُقْ آدَمَ بِيَدِهِ، وَقَالُوا: إِنَّ مَعْنَى الْيَدِ هَاهُنَا الْقُوَّةُ.
سنن الترمذي 2/44 ط بشار

‘Allah The Most High mentions in more than a place in His Book the Hand, the Hearing & the Sight, therefore the Jahmiyyah made Taw'eel of these Ayaat and interpreted upon other than what Ahlul Ilm have interpreted it as and said the meaning of the Yad (Hand) here is power’. - Al-Sunnan 3/51. And this is the exact saying of the Jahmiyyah therefore they're Jahmiyyah Kuffar.

It was said:

“Whoever his worshipped one isn't hearing, nor seeing then he's a Kafir in Allah who worships other than Allah.”

And Al-Saraaj (d. 313H) said:

أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِسْمَاعِيلَ فِي كِتَابِهِ، أَخْبَرَنَا أَحْمَدُ بْنُ تَمِيمٍ اللَّيْلِيُّ بِبَغْلَبَكْ، أَخْبَرَنَا أَبُو رَوْحٍ بِهِزَاةَ، أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ أَحْمَدَ الْمَلِيحِيُّ، أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْحَقَّافُ، حَدَّثَنَا أَبُو الْعَبَّاسِ السَّرَّاجُ إِفْلَاءً، قَالَ: مَنْ لَمْ يُقَرِّ بِأَنَّ اللَّهَ -تَعَالَى- يَعْجَبُ، وَيَضْحَكُ، وَيَنْزِلُ كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا، فَيَقُولُ: "مَنْ يَسْأَلُنِي، فَأُعْطِيهِ"، فَهُوَ زَنْدِيقٌ كَافِرٌ يُسْتَتَابُ، فَإِنْ تَابَ، وَإِلَّا ضَرَبَتْ عَنْقَهُ، وَلَا يُصَلَّى عَلَيْهِ، وَلَا يُدْفَنُ فِي مَقَابِرِ الْمُسْلِمِينَ.
سير أعلام النبلاء لذلك الذهبي 11/231 ط الحديث

Whoever does not attest that Allah the Most High Admires, Laughs & Descends every night to the worldly Heaven then he is a Zindeeq, Kafir who is asked to repent if he repents [all well and good] otherwise his neck is to be struck and he is not to be prayed upon nor buried in the graveyards of the Muslims) Al-Uluww for Al-Dhabihi (11/231)

The Asharis admit that they are Jahmiyyah

In the biography of Al-Mizzi (died. 742 Hijri) it is stated:

في ترجمة الحافظ المزي
شرح المزي يقرأ كتاب خلق أفعال العباد للبخاري وفيه فصل في الرد على الجهمية فغضب بعض وقالوا نحن المقصودون بهذا فبلغ ذلك القاضي الشافعي يومئذ فأمر بسجنه

"Al-Mizzi wanted to read a part from Al-Bukhari's book Khalq Af'al Al-'ibad, because there is a part about refuting the Jahmiyyah, then some people got angry and said: ‘We are the ones who are meant by this’.

When this news reached the Shafe'i²⁰ (Ashari) judge, he ordered Al-Mizzi to be locked up in prison." - Kitab Al-Darar Al-Kaminat fi 'Aeyan Al-Miayat Al-Ththamina (6/230) of that Ibn Hajar

If the refutations of the Jahmiyyah are also refutations against the Asharis that means the asharis are Jahmiyyah.

Why they are Mushrikin

Uthman bin Sa'eed Al-Darimi (d. 255H) said:

قال الإمام عثمان بن سعيد الدارمي
وَمَنْ لَمْ يَعْرِفْ أَنَّ إِلَهَهُ فَوْقَ عَرْشِهِ، فَوْقَ سَمَوَاتِهِ، فَإِنَّمَا يَعْبُدُ غَيْرَ اللَّهِ، وَيَقْصِدُ بَعَادَتَهُ إِلَى إِلَهٍ فِي الْأَرْضِ 2 وَمَنْ قَصَدَ بَعَادَتَهُ إِلَى إِلَهٍ فِي
الْأَرْضِ كَانَ كَعَابِدٍ وَثْنٍ؛ لِأَنَّ الرَّحْمَنَ عَلَى الْعَرْشِ وَالْأَوْثَانُ فِي الْأَرْضِ، كَمَا قَالَ لِيَجْزِيَنَّ 4 {عِنْدَ ذِي الْعَرْشِ مَكِينٍ، مُطَاعٌ ثُمَّ أَمِينٌ} 5 فِي قَوْلِهِ
دَلِيلٌ عَلَى التَّبَيُّنَةِ وَالْحَدِّ بِقَوْلِهِ: 6 "ثُمَّ لَا هَاهُنَا فِي الْكَنَفِ 7 وَالْمَرَاحِيزِ كَمَا ادَّعَيْتُمْ
(1/489) النقض على المريسي

Whoever doesn't know that his Deity is above His Throne, above His heavens, then he worships other than Allah, and he intends to worship some deity on the Earth, and whoever intends to worship a deity on the Earth is like the one who worships an idol, because Al-Rahman is on the Throne and the idols are on the Earth, like Allah said about Jibril: ([Who is] possessed of power and a high status with (Allah) the Owner of the Throne, Obeyed there [in the Heavens] and trustworthy.) [Al-Takwir 20-21] so in this saying there is a Daleel for him being separate and the boundary, because he said: "there" not right here in the horse's stables and the toilets like they claim. - Naqd Uthman bin Sa'ied Al-Darimi Sala Al-Mirisi Al-Jahmi Al-'anied 1/489

Al-Harawi has a book 'Takfir al-Jahmiyyah' and he meant by them the Asharis, and he made a chapter in his book 'Dham Al-Kalam' in which he quotes The eighth category, wherein Asharis rose and likewise after it the ninth category mentioning in it a number of scholars who attacked the Asharis and declared them as Kuffar he also mentioned that Al-Ashari never used to pray and all refuge in Allah is sought). And he said in a chapter mentioning the sayings of Al-Ashari:

فقد شحنت كتاب «تكفير الجهمية» من مقالات علماء الإسلام فيهم ودأب الخلفاء فيهم ودق عامة أهل السنة عليهم وإجماع المسلمين على إخراجهم من الملة... (حتى أن قال:) وقد شاع في المسلمين أن رأسهم علي بن إسماعيل الأشعري كان لا يستنجي ولا يتوضأ ولا يصلي.
ذم الكلام وأهله للهرابي 141-133 ص 5 ج ت الأنصاري

'Indeed, I have filled the book 'Takfir Al-Jahmiyyah' with the sayings of the scholars of Islam and the Ijma of the Muslims in taking them outside of the fold of Islam. Until he said 'and it has been known amongst the Muslims that their Head Ali bin Ismae'eel Al-Ashari would not perform Ghusl, Wudhu & prayer.'
- Dham Al-Kalam of Al-Harawi 5/133-141, Al-Ansari print

Al-Harawi (481H) said in Dham Al-Kalam (nr. 1315) :

1315 – ورأيت يحيى بن عمار ما لا أحصي من مرة على منبره يكفرهم ويلعنهم، ويشهد على أبي الحسن الأشعري بالزندقة، وكذلك رأيت عمر بن إبراهيم ومشائخنا

²⁰ Many Asharis falsely attribute to the madhhab of Al-Shafe'i Rahimahullah

ذم الكلام وأهله للهروي 411ص 5ج

"I have seen Yahya bin Ammar upon his minbar (podium) innumerable times making Takfir of them (Asharis), cursing them and testifying to the Zandaqah (heresy) of Abu Hasan Al-Ashari, and as such have, I seen Muhammad bin Ibrahim and our Shuyookh.'

[That Al-Bukhari narrates from] Muhammad bin Yusuf Al-Firyaabee (d. 212H) [that he] said:

" وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ: مَنْ قَالَ إِنَّ اللَّهَ لَيْسَ عَلَى عَرْشِهِ فَهُوَ كَافِرٌ، وَمَنْ زَعَمَ أَنَّ اللَّهَ لَمْ يُكَلِّمْ مُوسَى فَهُوَ كَافِرٌ
كتاب خلق أفعال العباد للبخاري ص15

"Whoever says Allah is not above His Throne is a Kafir and whoever claims that Allah did not speak to Musa is a Kafir." And Muhammad bin Yusuf is the Shaykh of that Al-Bukhari, and he was from ash-Shaam. Source: "Khalq Af'aal il-Ibaad" of that Al-Bukhari (pg. 15)

Nu'aym ibn Hammad (d. 228H) said:

936 – ذَكَرَهُ عَبْدُ الرَّحْمَنِ قَالَ: ثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ الْفَضْلِ الصَّيْدَاوِيُّ، قَالَ: قَالَ نُعَيْمُ بْنُ حَمَّادٍ: ...وَمَنْ أَنْكَرَ مَا وَصَفَ اللَّهُ بِهِ نَفْسَهُ فَقَدْ كَفَرَ..
شرح أصول اعتقاد أهل السنة والجماعة لللاكثاني

"Anyone who denies anything that Allah has described himself with is a Kafir." - Sharh Usool Itiqad Ahli Sunnah wa Al-Jama'a of Al-Laalkaaie (936)

Ijma of the Ummah on Takfiring them:

Imam Abu Dhar' Al-Harawi (d. 434H) said:

قال الهروي في ذم الكلام 1295 – وسمعت أحمد بن حمزة وأبا علي الحداد يقولون:
((وجدنا أبا العباس أحمد بن محمد النهاوندي على الإنكار على أهل الكلام وتكفير الأشعرية. وذكرنا عظم شأنه في الإنكار على أبي الفوارس القرماسيني وهجرانه إياه لحرف واحد)).

I heard Ahmad bin Hamza & Aba Ali Al-Haddad both say:

"We found Aba Al-Abbas Ahmad bin Muhammad Al-Nahawandi upon repudiating the people of Kalam & making Takfir of the Asharis. And his great affair with Abi Al-Fawaris Al-Qarmaasini, and his boycotting of him for one letter was mentioned."

And he said:

وقال 1296 – سمعت أحمد بن حمزة يقول:
((لما اشتد الهجران بين النهاوندي وأبي الفوارس سألوا أبا عبد الله الدينوري؛ فقال: لقيت ألف شيخ على ما عليه النهاوندي)).

I heard Ahmad bin Hamza say: "When the boycotting between Al-Nahawandi & Abi Al-Fawaris became severe, they asked Aba Abdillah Al-Dinouri [about it]. So, he said: "I found a thousand Sheikh on what Al-Nahawandi was upon." – Dham Al-Kalam Wa Ahlu (nr. 1295-1296)

However, the latecomer Ibn Taymiyyah (d. 728H) claims Asharis were supporters of Usool Al-Deen (the foundations of the religion) who were in agreement with the early Hanabilah and whichever scholar curses them has the curse returned back to them and they should be punished:

قال ابن تيمية: "قال: وأما لعن العلماء لأئمة الأشعرية فمن لعنهم عزر، وعادت اللعنة عليه، فمن لعن من ليس أهلاً للجنة وقعت اللعنة عليه، والعلماء أنصار فروع الدين، والأشعرية أنصار أصول الدين .. فالفقيه أبو محمد أيضاً، إنما منع اللعن، وأمر بتعزيز اللاعن، لأجل ما نصره من أصول الدين، وهو ما ذكرناه من موافقة القرآن والسنة والحديث والرد على من خالف القرآن والسنة والحديث، ولهذا كان الشيخ أبو إسحاق، يقول: إنما نفقت الأشعرية عند الناس بانتسابهم إلى الحنابلة. وهذا ظاهر عليه وعلى أئمة أصحابه في كتبهم ومصنفاتهم قبل وقوع الفتنة القشيرية ببغداد، ولهذا قال أبو القاسم ابن عساكر في مناقبه: ما زالت الحنابلة والأشاعرة في قديم الدهر متفقين غير مفترقين حتى حدثت فتنة ابن القشيري" اهـ (مجموع الفتاوى 17-16/4)

Ibn Taymiyyah said: "As for the cursing of the Ulamaa to the Imams of the Asharis then whoever cursed them is to be penalized, and the curse is returned back to him, thus whoever curses those who are not worthy of curse; the curse befalls him, and the scholars are the supporters of Furu Al-Deen (the branches of the religion) and the Asharis are the supporters of Usool Al-Deen... Thus, the Faqih Abu Muhammad only prevented the curse and ordered the curser to be penalized because of what they have aided from Usool Al-Deen, and it is as we have mentioned from compliance to the Quran, Sunnah & Hadith and refutation of whoever opposed the Quran, Sunnah & Hadith and for this reason Sheikh Abu Ishaq used to say: "The Asharis only died to the people because of their (false) affiliation to the Hanbalis" and this is apparent upon him and upon the Imams of his companions in their books and publications before the occurrence of fitnah Al-Qushayriyah in Baghdad and this is why Abu Al-Qasim ibn Asakir said in his Manaqib: "The Hanbalis and Asharis of old used to be in agreement not disunited until the fitnah of Ibn Al-Qushayri." - Majmu al-Fatawa 4/16-17

The heretic Abu Al-Hasan Al-Ashari never repented

Zahir bin Ahmad was with Al-Ashari when he laid on his death bed and cursed the Mutazila, and he did "dawah" with him while he was dying, but he said,

قال ابن المبرد في جمع الجيوش والداكر ص 144: "ثُمَّ أَخَذَ يَذْكُرُ مَوْلِدَ الْأَشْعَرِيِّ وَوَفَاتَهُ، مِنْ طُرُقٍ مُتَعَدِّدَةٍ بِأُمُورٍ مُطَوَّلَةٍ لَا طَائِلَ مِنْهَا... ثُمَّ ذَكَرَ عَنْ زَاهِرِ بْنِ أَحْمَدَ، أَنَّهُ حَضَرَ الْأَشْعَرِيَّ عِنْدَ الْمَوْتِ وَهُوَ يُلْعِنُ الْمُعْتَزِلَةَ، ثُمَّ ذَكَرَ عَنْهُ أَنَّهُ دَعَاهُ عِنْدَ الْمَوْتِ وَقَالَ لَهُ: إِنِّي لَا أَكْفُرُ أَحَدًا مِنْ أَهْلِ هَذِهِ الْقُبْلَةِ، لَأَنَّ الْكُلَّ يُشِيرُونَ إِلَى مَعْبُودٍ وَاحِدٍ، وَإِنَّمَا هُوَ كُلُّهُ اخْتِلَافُ الْعِبَارَاتِ، ذَكَرَ ابْنُ عَسَاكِرَ هَذَا مَنْقَبَهُ، وَأَرَاهُ مَذْمُومًا لِأَنَّهُ مَيَّلَ إِلَى عَدَمِ تَكْفِيرِ الْمُعْتَزِلَةِ، وَغَيْرِهِمْ مِنْ أَهْلِ الْأَهْوَاءِ" اهـ

"I do not declare Takfir on anyone of this Qibla, because they all turn to one Deity, it is all just a difference concerning the way things are expressed. Ibn Asakir has mentioned this as a praiseworthy thing, but I (i.e. Ibn Al-Mibrad) see this as a despicable thing, as it tends to not takfiring the Mutazila and others from the people of desires". - Jami Al-Juyush wa Al-Dasakir (pg.144)

Abu Umar Al-Bastaami Al-Shaf'ei (d. 408H) after attacking the Asharis said:

[١٣٠٤] — سمعت [الحاكم] عدنان بن عبدة النميري يقول: سمعت أبا عمر البسطامي يقول: «كان أبو الحسن الأشعري أولاً ينتحل الاعتزال، ثم رجع فتكلم عليهم، وإنما مذهبه التعطيل؛ إلا أنه رجع من التصريح إلى التمويه». ذم الكلام وأهله

'(Abu Hasan) Al-Ashari used to adopt the Itizal (He was a Mutazili) then he went back and spoke against them, however his Madhab is Ta'teel (denying the Names & Attributes of Allah) the only difference is that he resorted to concealing it instead of declaring it (openly). - Dham Al-Kalam of Al-Harawi 4/405-6 (nr. 1304)

That Ibn Abi Ya'ala said:

قرأت على علي القرشي عن الحسن الأهوازي قال: سمعت أبا عبد الله الحمراني يقول: لما دخل الأشعري إلى بغداد جاء إلى البريهاري فجعل يقول: رددت على الجبائي وعلى أبي هاشم ونقضت عليهم وعلى اليهود والنصارى والمجوس وقلت لهم وقالوا وأكثر الكلام في ذلك فلما سكت قال البريهاري: ما أدري مما قلت قليلاً ولا كثيراً ولا نعرف إلا ما قاله أبو عبد الله أحمد بن حنبل قال: فخرج من عنده وصنف كتاب "الإبانة" فلم يقبله منه ولم يظهر ببغداد إلى أن خرج منها. طبقات الحنابلة 2/18

I read to Ali Al-Qurashy, who took it from Al-Hasan Al-Ahwazi, who heard from Abaa Abdillah Al-Hamaraani, who said:

'Once Al-Ashari entered Baghdad he went to Al-Barbahari (d. 329H) and kept saying: 'I refuted Al-Jiba'aiee & Abi Hashim and invalidated upon them also the Jews, Christians & the Majoos (Zoroastrians) and I said to them (...) and they said to me (...).' Thus, he talked a lot about it, so once he became silent Al-Barbahari said:

'I did not understand much or little of that which you have said and we do not know except what Abu Abdillah Ahmad bin Hanbal has said.' So, he left him and authored the book 'Al-Ibanah'. However, he didn't accept it from him hence he did not appear in Baghdad until he left it.' - Tabaqat Al-Hanabilah 2/18

The Asharis claim the Quran is a Quotation of the Quran which - they believe - is not on Earth

And it was said:

وقال : الجهمية –لعنهم الله- أصناف مختلفة
فمنهم من يقول القرآن ليس هو كلام الله ولا هو مخلوق
ومنهم من يقول .. وطائفة منهم تقول إنه حكاية عن ذلك القرآن
ومنهم من يقول ألفاظنا بالقرآن مخلوقة، ومنهم من يقول القرآن بألفاظنا مخلوق
ومنهم ... ومنهم من يقول لا يكفر هؤلاء بل يسكت عنهم
فهؤلاء الأصناف كلها هم الجهمية وهم كفار زنادقة حلال القتل ومن لم يكفر هؤلاء الأصناف كلها فهو كافر زنديق حلال القتل

The Jahmis – May Allah curse them – are of varying categories:

Thus, of them are those who say the Quran is not the speech of Allah nor is it created,

And of them are a group that say it is a quotation of the Quran.

And of them are those who say our pronunciation of the Quran is created,

And of them are those who say: the Quran of our pronunciation is created.

And of them are those who say we do not declare Takfir on them but rather we stay silent about them.

Hence, ALL of these categories are Jahmiyyah and they are Kuffar Zanadiqah lawful to kill and

whosoever does not declare Takfir on ALL of these categories then he is a Kafir Zindeeq, lawful to kill.

'Then they [the Asharis] mentioned the expression and quotation, The Shariah did not come with nor did anyone of the Salaf from the Sahabah, Tabieen and Fuqaha of the Muslims. Thus, how can it be permissible for a Muslim to say such a thing? Indeed, the Asharis by their Bidah have opposed the texts of the Kitab and clear Sunnah, rational evidences and the Ijma of the people of religion from the Jews & Christians, [they have] surpassed the Kuffar of Quraish in their denial of the Quran.'

Tawhid Al-'Ibadah can only be established if accompanied by Tawhid Al-'Asma' wa'l-Sifat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Abdullah bin Ahmad bin Hanbal (d. 290H) has a chapter entitled:

مَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَتَكَلَّمُ فَهُوَ يَعْبُدُ الْأَصْنَامَ

"Whoever claims that Allah does not speak, then he worships idols." - Kitab As-Sunnah by 'Abdullah bin Ahmad (1/172) in it he says:

209 – حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ، سَمِعْتُ هَارُونَ بْنَ مَعْرُوفٍ، يَقُولُ: «مَنْ زَعَمَ أَنَّ اللَّهَ، عَزَّ وَجَلَّ لَا يَتَكَلَّمُ فَهُوَ يَعْبُدُ الْأَصْنَامَ»
كتاب السنة لعبد الله بن أحمد

Abu Al-Hasan bin Al-Atar narrated to me, I heard Haroun bin Marouf (d. 231H) say: "Whoever alleges that Allah Glorified & Sublime be He does not speak then he worships idols." - Kitab As-Sunnah by Abdullah ibn Ahmad (nr. 209)

And everyone who denies that Allah speaks and that His Words are (composed of) sound and letters, falls under this, be it the Jahmiyyah, the Mu'tazilah or the "feminine" Jahmiyyah: the Asha'irah, who say that the Qur'an is the Speech of Allah, yet they say that the Speech of Allah is "Al-Ma'na Al-Qa'im bi'l-Nafs", meaning that it is "the meaning that is present within Allah's Nafs (Self)" and that it is not actual Speech which consists of sound and letters (as-sawt wal-harf). The Asha'irah believe that Allah made Jibril understand this "meaning: that which is present within Allah's Nafs" and that Jibril converted this meaning to created sounds and letters, and some believe that Muḥammad (ﷺ) converted this meaning to created sounds and letters, and that this is the Qur'an that we know. So, even though they say that the Qur'an is the Speech of Allah, they do not mean the Qur'an that we know which is in the Mushaf, but they mean the meaning that is present within Allah's Nafs, and that this Qur'an that we know of is merely an expression of it ('ibaratun 'anhu), and that it is the words of Jibril or the words of Muhammad (ﷺ); so eventually, there is no difference between them and the Jahmiyyah: the Qur'an that is in the Mushaf is created according to them.

And Al-Imam Muhammad ibn Isma'il At-Tirmidhi (d. 279H) said:

248- وعن عمر بن تميم المكي قال: سمعت محمد بن إسماعيل الترمذي، سمعت المزني يقول: لا يصح لأحد توحيد حتى يعلم أن الله على العرش بصفاته. قلت: مثل أي شيء؟ قال: سميع بصير عليم قدير. أخرجه ابن منده في "تاريخه".
سير أعلام النبلاء لذاك الذهبي

"I heard Al-Muzaniyy (d. 264H) saying: 'No one's Tawhid is valid, until he knows that Allah is above the Throne with His Attributes'. I said: 'Like what?' He said: 'Sami' (All-Hearer), Basir (All-Seer), 'Alim (All-Knowing), Qadir (All-Powerful)'." - At-Tarikh by that Ibn Mandah; Siyar A'lam Al-Nubulaa of that Adh-Dhahabi (nr. 248)]

And the reason for this is obvious, because the one who believes that Allah does not see everything, hear everything, know everything and that He is not capable of all things, then he has described Him with the attributes of creatures, who do not have the right to be worshiped. And someone who believes such things about Allah, will not turn to Him for his needs, in the depth of the night, nor will he put his trust in Allah that He will solve his problems, because the reality of denying these Attributes, is denying the reason why Allah is the Only One Who has the right to be worshiped, and the reality of denying these Attributes, is denying the existence of Allah, and that is why you will see that most deniers of the Attributes of Allah, have fallen into some form of polytheism in the worship of Allah.

Aqidat Al-Raziayn

Abu Zur'ah `Ubaidullah Ar-Razi (d. 264H) And Abu Hatim Muhammad Ibn Idrees Ar-Razi (d. 277H)

٣٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُظَفَّرِ الْمُقَرِّيُّ، قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ [ص: ١٩٨] مُحَمَّدُ بْنُ حَبِشٍ الْمَقْرِيُّ، قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنُ أَبِي حَاتِمٍ، قَالَ: سَأَلْتُ أَبِي وَأَبَا زُرْعَةَ عَنْ مَذَاهِبِ أَهْلِ السُّنَّةِ فِي أَصُولِ الدِّينِ، وَمَا أَذْرَكَا عَلَيْهِ الْعُلَمَاءُ فِي جَمِيعِ الْأُمُصَارِ، وَمَا يَعْتَقِدَانِ مِنْ ذَلِكَ، فَقَالَا: " أَذْرَكْنَا الْعُلَمَاءُ فِي جَمِيعِ الْأُمُصَارِ حِجَازًا وَعِرَاقًا وَشَامًا وَيَمَنًا فَكَانَ مِنْ مَذَاهِبِهِمُ: الْإِيمَانُ قَوْلُ وَعَمَلُ، يَزِيدُ وَيَنْقُصُ، وَالْقُرْآنُ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ بِجَمِيعِ جِهَاتِهِ، وَالْقَدَرُ خَيْرُهُ وَشَرُّهُ مِنَ اللَّهِ عَزَّ وَجَلَّ، وَخَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَبُو بَكْرٍ الصِّدِّيقُ، ثُمَّ عُمَرُ بْنُ الْخَطَّابِ، ثُمَّ عُثْمَانُ بْنُ عَفَّانٍ، ثُمَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ، وَهُمْ الْخُلَفَاءُ الرَّاشِدُونَ الْمَهْدِيُّونَ، وَأَنَّ الْعَشْرَةَ الَّذِينَ سَمَّاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَهِدَ لَهُمْ بِالْجَنَّةِ عَلَى مَا شَهِدَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَوْلُهُ الْحَقُّ، وَالتَّوْحِيدُ عَلَى جَمِيعِ أَصْحَابِ مُحَمَّدٍ وَالْكَفُّ عَمَّا شَجَرَ بَيْنَهُمْ، وَأَنَّ اللَّهَ عَزَّ وَجَلَّ عَلَى عَرْشِهِ بَانِنٌ مِنْ خَلْقِهِ كَمَا وَصَفَ نَفْسَهُ فِي كِتَابِهِ، وَعَلَى لِسَانِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا كَيْفَ، أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا، {لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} [الشورى: ١١]. وَأَنَّهُ تَبَارَكَ وَتَعَالَى يَرَى فِي الْآخِرَةِ، يَرَاهُ أَهْلُ الْجَنَّةِ ثَوَابَ لَاوَلِيَّائِهِ، وَالتَّارَ عِقَابَ لَاأَهْلِ مَعْصِيَتِهِ إِلَّا مَنْ رَحِمَ اللَّهُ عَزَّ وَجَلَّ. وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَهُمَا مَخْلُوقَانِ لَا يَفْنَيَانِ أَبَدًا، وَالْجَنَّةُ ثَوَابٌ لَاوَلِيَّائِهِ، وَالتَّارُ عِقَابٌ لِأَهْلِ مَعْصِيَتِهِ إِلَّا مَنْ رَحِمَ اللَّهُ عَزَّ وَجَلَّ. وَالصِّرَاطُ حَقٌّ، وَالْمِيزَانُ حَقٌّ، لَهُ كِفَتَانِ، تُوزَنُ فِيهِ أَعْمَالُ الْعِبَادِ حَسَنُهَا وَسَيِّئُهَا حَقٌّ. وَالْحَوْضُ الْمَكْرَمُ بِهِ نَبِيُّنَا حَقٌّ. وَالشَّفَاعَةُ حَقٌّ، وَالبُعْثُ مِنْ بَعْدِ الْمَوْتِ حَقٌّ. وَأَهْلُ الْكِبَايِرِ فِي مَشِينَةِ اللَّهِ عَزَّ وَجَلَّ، وَلَا نَكْفُرُ أَهْلَ الْقَبِيلَةِ بِذُنُوبِهِمْ، وَنُكَلِّ أَسْرَارَهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ. وَنَقِيمُ فِرَاقِ الْجِهَادِ وَالْحَجِّ مَعَ أَيْمَةِ الْمُسْلِمِينَ فِي كُلِّ دَهْرٍ وَزَمَانٍ، وَلَا نَرَى الْخُرُوجَ عَلَى الْأَيْمَةِ وَلَا الْقِتَالَ فِي الْفِتْنَةِ، وَنَسْمَعُ وَنَطِيعُ لِمَنْ وَلَاهُ اللَّهُ عَزَّ وَجَلَّ أَمْرَنَا وَلَا نَنْزِعُ يَدًا مِنْ طَاعَةٍ، وَنَتَّبِعُ السُّنَّةَ وَالْجَمَاعَةَ، وَنُجْتَنِبُ الشُّذُودَ وَالْخِلَافَ وَالْفِرْقَةَ. وَأَنَّ الْجِهَادَ مَاضٍ مِنْذُ بَعَثَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَى قِيَامِ السَّاعَةِ مَعَ أَوْلَى الْأَمْرِ مِنْ أَيْمَةِ الْمُسْلِمِينَ لَا يُبْطِلُهُ شَيْءٌ. وَالْحَجُّ كَذَلِكَ، وَدَفْعُ الصَّدَقَاتِ مِنَ السَّوَامِ إِلَى أَوْلَى الْأَمْرِ مِنْ أَيْمَةِ الْمُسْلِمِينَ. وَالنَّاسُ مُؤْمِنُونَ فِي أَحْكَامِهِمْ وَمَوَارِيثِهِمْ، وَلَا نُدْرِي مَا هُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ [ص: ٢٠٠]. فَمَنْ قَالَ: إِنَّهُ مُؤْمِنٌ حَقًّا فَهُوَ مُبْتَدِعٌ، وَمَنْ قَالَ: هُوَ مُؤْمِنٌ عِنْدَ اللَّهِ فَهُوَ مِنَ الْكَادِبِينَ، وَمَنْ قَالَ: هُوَ مُؤْمِنٌ بِاللَّهِ حَقًّا فَهُوَ مُصِيبٌ. وَالْمَرْجَنَةُ وَالْمُبْتَدِعَةُ ضَلَالٌ، وَالْقَدَرِيَّةُ الْمُبْتَدِعَةُ ضَلَالٌ، فَمَنْ أَنْكَرَ مِنْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَعْلَمُ مَا لَمْ يَكُنْ قَبْلَ أَنْ يَكُونَ فَهُوَ كَافِرٌ. وَأَنَّ الْجَهْمِيَّةَ كُفْرٌ، وَأَنَّ الرَّافِضَةَ رَفْضُوا الْإِسْلَامَ، وَالْخَوَارِجُ مَرَاقٍ. وَمَنْ زَعَمَ أَنَّ الْقُرْآنَ مَخْلُوقٌ فَهُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ كُفْرًا يَنْقُلُ عَنْ الْمِلَّةِ. وَمَنْ شَكَّ فِي كُفْرِهِ مِمَّنْ يَفْهَمُ فَهُوَ كَافِرٌ. وَمَنْ شَكَّ فِي كَلَامِ اللَّهِ عَزَّ وَجَلَّ فَوَقَفَ شَاكًا فِيهِ يَقُولُ: لَا أَدْرِي مَخْلُوقٌ أَوْ غَيْرُ مَخْلُوقٍ فَهُوَ جَهْمِيٌّ. وَمَنْ وَقَفَ فِي الْقُرْآنِ جَاهِلًا عِلْمٌ وَبُذِعَ وَلَمْ يَكْفُرْ. وَمَنْ قَالَ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ فَهُوَ جَهْمِيٌّ أَوْ الْقُرْآنُ بِلَفْظِي مَخْلُوقٌ فَهُوَ جَهْمِيٌّ

Abu Al-Qasim Al-Lalka'i said: «(chain of narration) Muhammad Ibn Muzaffar Al-Muqri²¹ informed us and said: Al-Husayn ibn Muhammad Ibn Habash Al-Muqri²² narrated to us:

Abu Muhammad Abdur Rahman Ibn Abi Hatim²³ said: "I asked my father and Abu Zur'ah concerning the Madhahib (pl. of Madhab) of Ahlul Sunnah in regarding the Principles of the Religion, and what they found the scholars upon (in belief) in all the lands, and what they believe from that?

So, they said:

²¹ He is Abu Bakr Muhammad Ibn Al-Muzaffar Ibn 'Ali Ibn Harb Ad-Dainoori, one of the students of al-Husayn Ibn Muhammad Ibn Habash, he passed away in 415H. That Al-Khateeb Al-Baghdadi said: he was a righteous pious trustworthy Shaykh. (Tareekh Madeenah Al-Islam «Baghdad» by Al-Khateeb Al-Baghdadi 4/430)

²² Al-Husayn Ibn Muhammad Ibn Habash Al-Muqri, Abu 'Ali. Abu 'Amr ad-Dani said about him: "He was advanced in the knowledge of Qira'ah, he is well known for his excellence, he is reliable and trustworthy." (Tarikh Al-Islam 26/539 of that Adh-Dhahabi)

²³ Reported in Sharh I'tiqaad Ahlus Sunnah Wal Jama'ah of that Al-Lalka'i (1/176-180) with a Sahih chain. And Ibn that Qudaamah narrated a portion of it with two different chains in his book "Ithbaat Sifatul 'Uluww" (p182-184). And Adh-Dhahabi has narrated a portion of it with his chain in "Siyar A'lam an-Nubala" (13/84). And Ibn Abi Hatim mentioned it in his book "Asl as-Sunnah Wa I'tiqad ad-Deen" and it includes questions that he asked his father and Abu Zur'ah, and their answer;

It is a manuscript in al-Maktabah Adh-Dhahiriyyah in Damascus in collection number 11 (Alif 166-169).

“We have reached the Scholars in all the lands – The Hijaz, Iraq, Sham and Yemen –, and from their Madhhab was:

Iman is speech and action; it increases and decreases.

The Qur'an is the Kalam (Speech) of Allah, it is uncreated from all aspects.

And Predestination, its good and bad is from Allah Glorified & Sublime be He..

And the best of this Ummah (nation) after its Prophet (ﷺ) is Abu Bakr As-Siddeeq, then Umar Ibn Al-Khattab, then Uthman Ibn Affan, then Ali bin Abi Talib, - May peace be upon them -. And they are the rightly guided Khulafa (Caliphs).

And the ten whom Rasoolullah (ﷺ) has named and bore witness of their entry into Jannah, will definitely enter Jannah as Rasoolullah (ﷺ) has said, and his (ﷺ) word is the truth. And to ask for Allah's Mercy upon them (to say “Rahimahum Allah”), and to refrain from speaking about the arguments between them.

And that Allah Glorified & Sublime be He is upon His 'Arsh (Throne) separate²⁴ from His creation, as He has described Himself in His Book and upon the tongue of The Messenger of Allah (ﷺ) without asking how (Bila Kayf), He encompasses everything in His knowledge, {There is nothing like unto Him, and He is the Hearing, the Seeing.} (42: 11)

And that Allah Blessed & Exalted be He is seen in the Hereafter, the people of Jannah will see Him with their sight, and will hear His Speech however He Wills and as He Wills.

And Jannah is true (established), and Jahannam (Hellfire) is true, and they are two creations which will never come to an end, and Jannah is the reward for His Awliya (the pious), and hellfire is a punishment for those who disobey Him, except those whom Allah Glorified & Sublime be He has mercy upon.

And the Sirat (the bridge over hellfire) is true.

And the Mizan (scales) is true. It having two fists in which the good and bad deeds of the slaves will be weighed, is true.

And the Hawdh (pool) which our Prophet (ﷺ) has been honored with is true.

And Ash-Shafa'a (The Intercession of the Prophet (ﷺ) on the day of judgment) is true.

And Resurrection after death is true.

And the people of major sins are at the Will of Allah Glorified & Sublime be He (Meaning: If He Wills, He will punish them, and if He Wills, He will forgive them).

²⁴ Meaning that nothing of Allah's Essence is inside His creation, and nothing of His creation is in Allah's Essence.

And we do not declare the Ahlul Qiblah (i.e. Muslims) as disbelievers because of their sins, and we leave their secrets to Allah Glorified & Sublime be He.

And we believe that Jihad and Hajj is compulsory with the leaders of the Muslims in every time and era.

And we do not believe in rebelling against the Imams (Muslim leaders), nor fighting in Fitnah, and we listen and obey whomever Allah - Glorified & Sublime be He - appoints to our affairs...

And we follow the Sunnah and Jama'ah, and we distance ourselves from deviation and discord and breaking up into sects.

Verily Jihad has been carried out from when Allah - Glorified & Sublime be He - sent His Prophet (ﷺ) and will continue until the day of resurrection along with the leader from the leaders of the Muslims, and nothing will abolish it.

And Hajj is the same, as well as giving the Sadaqah of the grazing livestock to the leader of the Muslims.

And people (Muslims) are (treated as) believers (Mu'mineen) in regards to their rulings and their inheritance, but we do not know how they are regarded by Allah Glorified & Sublime be He.

Thus, whoever says that he is a true believer then he is an innovator, and whoever says that he is a believer in the sight of Allah, then he is from the liars. And whoever says that he believes in Allah truly, then he is correct.

And the Murji'ah and the innovators are astray.

And the Qadariyyah innovators are astray.

And whoever amongst them rejects that Allah knows things before it comes into existence then he is a Kafir.

And the Jahmiyyah are Kuffar.

And the Rafidhah (extreme Shias, such as 12ers Imamiyyah, Shiraziyya, Ja'fariyya, Zaidiyyah) have rejected Islam.

And the Khawarij are Muraq (exiters).

And whoever claims that the Qur'an is created then he is a disbeliever in Allah the Almighty, a disbelief which expels him from the religion; and whoever doubts his (that person's) disbelief, if he is from the ones who understand, then he is a disbeliever as well.

And whoever doubts concerning the Speech of Allah (the Qur'an) and says: I do not know whether it is created or not created, then he is a Jahmi (from the Jahmiyyah)..

And whoever Waqaf (stops) regarding the Qur'an (does not say it is created or uncreated) because of ignorance, then he is to be taught and is to be declared an innovator but not a disbeliever.

And whoever says: 'the words that I utter of the Quran are created', then he is a Jahmi, or if he says: 'The Qur'an of my pronunciation is created' then he is a Jahmi..»

قَالَ أَبُو مُحَمَّدٍ: وَسَمِعْتُ أَبِي يَقُولُ: " وَعَلَامَةُ أَهْلِ الْبِدْعِ الْوَقِيعَةُ فِي أَهْلِ الْأَثَرِ , وَعَلَامَةُ الرَّنَادِقَةِ [ص: ٢٠١] تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ حَشْوِيَّةٌ يُرِيدُونَ إِبْطَالَ الْأَثَارِ. وَعَلَامَةُ الْجَهْمِيَّةِ تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ مُشَبَّهَةٌ , وَعَلَامَةُ الْقَدَرِيَّةِ تَسْمِيَتُهُمْ أَهْلَ الْأَثَرِ مُجَبَّرَةٌ. وَعَلَامَةُ الْمُزْجِيَّةِ تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ مُخَالِفَةٌ وَنُقْصَانِيَّةٌ. وَعَلَامَةُ الرَّافِضَةِ تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ نَاصِبَةٌ. وَلَا يَلْحَقُ أَهْلَ السُّنَّةِ إِلَّا اسْمٌ وَاحِدٌ وَيَسْتَحِيلُ أَنْ تَجْمَعَهُمْ هَذِهِ الْأَسْمَاءُ
شرح أصول اعتقاد أهل السنة والجماعة للالكائي رقم 321 إلى 322

Abu Muhammad (Ibn Abi Hatim) said:

«And I heard my father²⁵ saying:

'And the sign of the innovators is (their) slandering of Ahlul Athar (i.e. Atharis, Ahlus Sunnah).

And the sign of the Heretics (Zanadiqah) is: Their calling the Ahlus Sunnah "Hashwiyyah"²⁶, seeking thereby to invalidate the narrations.

And the sign of the Jahmiyyah is: Their calling the Ahlus Sunnah "Mushabbihah"²⁷

And the sign of the Qadariyyah is: Their calling the Ahlul Athar "Mujabirah"²⁸

And the sign of the Murji'ah is: Their calling the Ahlus Sunnah "Mukhalifah" and "Nuqsaniyyah" (decrea

And the sign of the Rafidhah is: Their calling the Ahlus Sunnah "Nasibah" (Enemies of Ahlul Bayt).

There is only one name for Ahlus Sunnah, and it is impossible for them to be associated with all these names.'

Abu Muhammad said:

And I heard my father and Abu Zur'ah: Commanding people to abandon the deviants and the innovators, and they were very severe in that, and they forbade making (authoring) books with opinions not based on narrations. And they forbade people from attending the gatherings of the people of Kalam, and looking in the books of the people of Kalam, and they would say: A person of Kalam will never be successful."

Abu Muhammad²⁹ said: And it is what I say (Meaning, what was said above is his belief too.)

- Sharh Usool Itiqad Ahlul Sunnah Wa-l Jama'ah (nr. 321-2)

²⁵ Abu Hatim Muhammad Ibn Idrees Ar-Razi.

²⁶ They call Ahlus Sunnah: Hashawiyah (People with no worth), because they think that any one who is not upon their logic and theology are unintelligent rabble.

²⁷ Mushabbihah: Likening Allah to creation, claiming that affirming the Attributes according to its apparent meaning is Tashbih

²⁸ They call them that because they (the Qadariyyah) claim that Ahlus Sunnah's affirmation of Allah's Decree implies denying free-will for mankind and saying they are compelled to do their actions.

²⁹ `Abdur-Rahman Ibn Abi Hatim Ar-Razi, the narrator of this Athar (The one who asked the Aqeedah question).

Abu Abdillah bin Mahdi said:

قَالَ أَبُو عَبْدِ اللَّهِ بْنُ مَهْدِيٍّ: سَمِعْتُ ابْنَ الْمُفَرِّئِ يَقُولُ: مَذْهَبِي فِي الْأَصُولِ مَذْهَبُ أَحْمَدَ بْنِ حَنْبَلٍ، وَأَبِي زُرْعَةَ الرَّازِيِّ.
سير أعلام النبلاء لذلك الذهبي 12/383

Ibn Al-Muqre'³⁰ (d. 381 H), said: "My Madhhab in the fundamentals (of belief) is the Madhhab of Ahmad bin Hanbal and Abu Zur`ah Ar-Razi."³¹

³⁰ He is Abu Bakr Muhammad bin Ibrahim

³¹ Siyar A`lam An-Nubala by Adh-Dhahabi (16/401)

Tawhid Al-Asma wa-l Sifat

The definition: that you affirm everything of the names and attributes that Allah has confirmed about Himself and what His Prophet (ﷺ) has mentioned in the Sunnah - [without interpreting it or distorting or denying it or asking how or comparing it with His creation's]

Allah ﷻ says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

“Allah – no one has the right to be worshiped except Him. To Him belong the best names.” - Taha: 8

And Allah ﷻ says:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

Nothing is like Him; and He is the All-Hearing, the All-Seeing... - Al-Shura: 11

We believe in everything from the names and attributes that Allah has informed us about Himself and that are mentioned in the Sunnah without interpreting, or distorting, or denying, or asking how, or comparing it with His creation's, because none can recognize their reality and their meanings are not to be denied.

And Allah ﷻ says:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who deviate concerning His names. They will be recompensed for what they have been doing. - Al-A'raaf: 180

The Names and Attributes are divided into two categories:

- 1 - Attributes known by the intellect and Fitrah, separate from the revelation: Sifat Aqliyya
- 2 - Attributes known by the revelation: Sifat Khabariyya

The attributes that are known by the intellect, in which no one has an excuse to be ignorant about and the one who is ignorant about them, is a Kafir before the establishment of Hujjah (proof) and after it.

The attributes that are known by the revelation: the one who is ignorant about them is excused before the establishment of Hujjah, and he becomes a disbeliever after he gets the evidence if he denies it or misinterprets and distorts it.

Anyone who doubts that Allah is All-Knowing or is ignorant about it is Kafir.

Allah ﷻ says:

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ

And you were not covering yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allah does not know much of what you do. And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers." - Fussilat: 22-23

So, these people thought - out of ignorance - that Allah does not know, and Allah has called them the losers.

Anyone who doubts that Allah is able to resurrect the dead or is ignorant about it, is Kafir.

Allah ﷻ says:

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَٰذِهِ أَبَدًا وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا لَّيَكُنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا

And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish - ever. And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return." His companion said to him while he was conversing with him, "Have you disbelieved³² in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man? But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone. - Al Kahf : 35-38

Whoever doubts that Allah is The Most High or is ignorant about this, is Kafir.

Muawiyah bin Al-Hakam As-Salmi said:

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا بِحَيْثُ عَنِ الْحَجَّاجِ الصَّوَّافِ حَدَّثَنِي بِحَيْثُ بَنُ أَبِي كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السَّلْمِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ جَارِيَةٌ لِّي صَبَّغْتُهَا صَبْغَةً فَعَظَّمْتُ ذَلِكَ عَلَىٰ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ أَفَلَا أُعْتِقُهَا قَالَ (اِئْتِنِي بِهَا قَالَ فَجِئْتُ بِهَا قَالَ أَيْنَ اللَّهُ قَالَتُ فِي السَّمَاءِ قَالَ مَنْ أَنَا قَالَتْ أَنْتَ رَسُولُ اللَّهِ قَالَ أُعْتِقُهَا فَإِنَّهَا مُؤْمِنَةٌ صحيح مسلم 537 و سنن أبي داود 930 و سنن النسائي 1218

"I had a slave-girl who used to herd sheep for me. One day I discovered that a wolf had killed one of her sheep, and I'm a man from the children of Adam, I get upset like they get upset, and I slapped her in the face. Then I went to the Prophet who impressed upon me the seriousness of my act. I said, 'O Messenger of Allah, should I not set her free?' He said, 'Bring her to me.' He asked her, 'Where is Allah', She said, 'He is above the heavens.' He said, 'Who am I?' She said, 'You are the Messenger of Allah.' He said, 'Free her, for she is indeed a believer.' (Muslim [537a], Abu Dawud [930] & Al-Nasai [1218])

This is proof that someone who does not know where Allah is, is not a believer.

Whoever doubts that Allah can speak or is ignorant about this, is Kafir.

Allah ﷻ says:

³² Have you disbelieved? means according to the rules of the Arabic language: you have disbelieved.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبِطِلُونَ

And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware." Or [lest] you say, "It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?"
Al-A'raaf 172-173

So, Allah has made us testify that He is our Lord, and He spoke to us and has a covenant with the people that they must know Him and only worship Him.

Whoever doubts that Allah can See or is ignorant about this, is Kafir.

Allah ﷻ says:

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ

Does he not know that Allah sees? - Al-'Alaq: 14

Herein is a rebuke for the one who does not know that Allah can see.

Whoever doubts that Allah can Hear or is ignorant about this, is Kafir.

Allah ﷻ says:

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way. - Al Furqan: 44

So, Allah lets us know that those who do not hear are like the cattle, and worse.

Sayings of the scholars about the Names and Attributes:

Muhammad bin Ismail al-Tirmidhi (d. 279H) said I heard that Al-Muzni say:

قال محمد بن إسماعيل الترمذي
سمعت المزني يقول: لا يصح لأحد توحيد حتى يعلم ان الله على العرش بصفاته قلت: مثل أي شيء؟ قال: سميع، بصير، عليم، قدير
[[أخرجه ابن منده في "تاريخه"، كما في "العلو" للذهبي (461)]]

'No one's Tawhid is correct until he knows that Allah is above his throne with his Attributes.'
I [the narrator] said: 'Like which [attributes]?' He replied: 'The All-Hearing, The All-Seeing, The All-Knowing and The All-Powerful.' - Transmitted by Ibn Mundah in his "Tareekh" as is in al-Dhahbi's "al-Uluww" 461.

Al-Muzani (d. 264H) reported:

سَلِيمَانَ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ الْحَزَائِيَّ، أَخْبَرَنَا أَبُو عَلِيٍّ أَحْمَدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شُعَيْبِ الْمَدَائِنِيِّ - بِمِصْرَ - قَالَ: قَالَ الْمُرْنِيُّ يَغْنِي أَبَا إِبْرَاهِيمَ إِسْمَاعِيلَ بْنَ يَحْيَى - رُوِيَ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: "إِنَّ الشَّيَاطِينَ قَالُوا لِإِبْلِيسَ: يَا سَيِّدَنَا مَا لَنَا نَرَاكَ تَفْرَحُ بِمَوْتِ الْعَالِمِ، مَا لَا تَفْرَحُ بِمَوْتِ الْعَابِدِ، وَالْعَالِمُ لَا تُصِيبُ مِنْهُ، وَالْعَابِدُ تُصِيبُ مِنْهُ؟ قَالَ: انْظِلُّوا، فَانْظِلُّوا إِلَى عَابِدٍ فَأَتَوْهُ فِي عِبَادَتِهِ فَقَالُوا: إِنَّا نُرِيدُ أَنْ نَسْأَلَكَ فَانْصَرَفَ، فَقَالَ لَهُ إِبْلِيسُ: هَلْ يَقْدِرُ رَبُّكَ أَنْ يَجْعَلَ الدُّنْيَا فِي جَوْفِ بَيْضَةٍ، فَقَالَ: لَا أَذْرِي، فَقَالَ: أَتَرَوْنَهُ كَفَرَ فِي سَاعَةٍ، ثُمَّ جَاءُوا إِلَى عَالِمٍ فِي خَلْقَتِهِ يُصَاحِكُ أَصْحَابَهُ وَيُحَدِّثُهُمْ، فَقَالَ: إِنَّا نُرِيدُ أَنْ نَسْأَلَكَ، فَقَالَ: سَلْ، فَقَالَ: هَلْ يَقْدِرُ رَبُّكَ أَنْ يَجْعَلَ الدُّنْيَا فِي جَوْفِ بَيْضَةٍ؟ قَالَ: نَعَمْ قَالَ: وَكَيْفَ؟ قَالَ: يَقُولُ: كُنْ فَيَكُونُ، فَقَالَ: أَتَرَوْنَ ذَلِكَ لَا يَغْدُو نَفْسُهُ، وَهَذَا يُفْسِدُ عَلَيَّ عَالَمًا كَثِيرًا

كتاب الفقيه والمتفقه للخطيب البغدادي 1/125

Ibn Abbas said: The Shayatin (pl. of Shaytan) said to Iblis: 'O master, why is it that we see you delighted at the death of a scholar while we do not see you as delightful at the death of a worshipper? So, Iblis said come, so they set off to a worshiper and said to him: We want to question you, so he left (his worship). Then, Iblis said to him: Can your lord put the world in an egg shell? Then he said: I do not know. Then Iblis said: did you see how he became a Kafir in a second? Then they went to a scholar in his circle while he was laughing & talking to his companions and said: We want to question you. So, he said: 'Ask', so Iblis said to him: Can your Lord put the world in an egg shell? He answered: Yes. Then he (Iblis) said: how? He (the scholar) said: by saying: Kun (be!) then it is. - Al-Faqih wa Al-MutaFaqqih of Al-Khatib Al-Baghdadi 1/125

Nu'aym ibn Hammad (d. 228H) said:

936 – ذَكَرَهُ عَبْدُ الرَّحْمَنِ قَالَ: ثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ الْفَضْلِ الصَّيْدَاوِيُّ، قَالَ: قَالَ نُعَيْمُ بْنُ حَمَّادٍ: «مَنْ شَبَّهَ اللَّهَ شَيْئًا مِنْ خَلْقِهِ فَقَدْ كَفَرَ، وَمَنْ أَنْكَرَ مَا وَصَفَ اللَّهُ بِهِ نَفْسَهُ فَقَدْ كَفَرَ، فَلَيْسَ مَا وَصَفَ اللَّهُ بِهِ نَفْسَهُ – [588] - وَرَسُولُهُ تَنْبِيهُ»

شرح أصول اعتقاد أهل السنة والجماعة لللاكثاني

"Whoever compares Allah with something of His creation is a disbeliever and everyone who denies anything of the Attributes that Allah has described Himself with, is a Kafir. And that with which Allah has described Himself with and with which His Prophet has described Him with is not anthropomorphism (Tashbih)". - Sharh Usool Itiqad Ahli Sunnah wa Al-Jama'a of Al-Laalkaaie (936)

It was said by that Ibn Mandah in his book "Al-Radd ala Al-Jahmiyyah":

قال ابن منده في رده على الجهمية: (التأويل عند أصحاب الحديث نوع من التكذيب)

Interpretation (ta'wil) is viewed by Ahlu l-Hadith as a form of denial. Source: "Dhayl Tabaaqat al-Hanabilah" of that Ibn Rajab (1/64).

Al-Tirmidhi (d. 279H) said:

وَقَدْ ذَكَرَ اللَّهُ عَزَّ وَجَلَّ فِي غَيْرِ مَوْضِعٍ مِنْ كِتَابِهِ الْيَدَ وَالسَّمْعَ وَالْبَصَرَ، فَتَأَوَّلَتِ الْجَهْمِيَّةُ هَذِهِ الْكَلِمَاتِ فَفَسَّرُوهَا عَلَى غَيْرِ مَا فَسَّرَ أَهْلُ الْعِلْمِ، وَقَالُوا: إِنَّ اللَّهَ لَمْ يَخْلُقْ آدَمَ بِيَدِهِ، وَقَالُوا: إِنَّ مَعْنَى الْيَدِ هَاهُنَا الْقُوَّةُ.

سنن الترمذي رقم 662

Allah mentions the Hand and the Hearing in several places in His book, but the Jahmiyyah interpreted these Ayaat differently than Ahlu l-Ilm (the people of knowledge) and said that the Hand meant strength. -Sunan Al-Tirmidhi 2/44 (nr. 662)

The Ashariyya say exactly the same as the Jahmiyyah and therefore they are Jahmiyyah Kuffar.

Sayings of the Salaf in Affirmation of the Reality and Apparent meaning of The Names and Attributes of Allah Most High

Al-Fudayl bin Iyaad (d. 179H) said:

775 – وَأَخْبَرَنَا أَحْمَدُ، قَالَ: أَخْبَرَنَا عُمَرُ، قَالَ: ثَنَا أَحْمَدُ بْنُ الْحَسَنِ، قَالَ: ثَنَا أَحْمَدُ بْنُ عَلِيٍّ الْأَبَارُ، قَالَ: ثَنَا أَبُو مُحَمَّدٍ الْبُلْجِيُّ، قَالَ – [502]: قَالَ الْفَضِيلُ بْنُ عِيَّاضٍ: " إِذَا قَالَ لَكَ الْجَهْمِيُّ: أَنَا كَفَرْتُ بِرَبِّ يَنْزِلُ، يَرْزُلُ، فَقُلْ: أَنَا أَوْمِنُ بِرَبِّ يَفْعَلُ مَا يَشَاءُ
شرح أصول اعتقاد أهل السنة والجماعة

"If the Jahmi says to you I do not believe in a Lord who descends from His place, say: I believe in a Lord who does whatever He wills." - Sharh Usool al-I'tiqaad Ahlus Sunnah (775)

Ishaq b. Rahawayh (d. 238H) stated:

قَالَ إِسْحَاقُ بْنُ إِبرَاهِيمَ: إِنَّمَا يَكُونُ التَّشْبِيهُ إِذَا قَالَ: يَدٌ كَيْدٍ، أَوْ مِثْلُ يَدٍ، أَوْ سَمْعٌ كَسَمْعٍ، أَوْ مِثْلُ سَمْعٍ، فَإِذَا قَالَ: سَمْعٌ كَسَمْعٍ، أَوْ مِثْلُ سَمْعٍ، فَهَذَا التَّشْبِيهُ. وَأَمَّا إِذَا قَالَ كَمَا قَالَ اللَّهُ تَعَالَى يَدٌ، وَسَمْعٌ، وَبَصَرٌ، وَلَا يَقُولُ كَيْفَ، وَلَا يَقُولُ مِثْلُ سَمْعٍ، وَلَا كَسَمْعٍ، فَهَذَا لَا يَكُونُ تَشْبِيْهًا، وَهُوَ كَمَا قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ: {لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}.
سنن الترمذي 2/44 ت بسار

"Al-Tashbih (anthropomorphism) is only when one says: 'A Hand, like my hand' or '...similar to my hand'. Or 'Hearing, like my hearing' or '...similar to my hearing'. This is Tashbih. However, if it is said as Allah, the Exalted, said: Hand, Hearing and Seeing, and he does not say 'how' nor does he say 'Like hearing' nor 'As hearing', then this is not Tashbih with Him. Allah, the Exalted, said: {Nothing is like Him, and He is Al-Hearing and Al-Seeing}." - Abu 'Isa al-Tirmidhi, Sunan 2/44 Bashar print; Kitab al-Zakat

Ahmad b. Hanbal (d. 241H) was once asked about the Mushabbihah and what they profess, so he answered:

252 – ...قُلْتُ لِأَبِي عَبْدِ اللَّهِ: وَالْمُشَبِّهَةُ مَا يَقُولُونَ؟ قَالَ: بَصَرٌ كَبَصَرِي، وَيَدٌ كَيْدِي، وَقَدَمٌ كَقَدَمِي، فَقَدْ شَبَّهَ اللَّهُ بِخَلْقِهِ وَهَذَا كَلَامٌ سَوْءٌ، وَالْكَلَامُ فِي هَذَا لَا أَجِبُهُ، وَأَسْمَاؤُهُ وَصِفَاتُهُ غَيْرُ مَخْلُوقَةٍ، نَعُوذُ بِاللَّهِ مِنَ الرَّزْلِ، وَالْإِرْتِيَابِ، وَالشَّكِّ، إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"I [Hanbal] asked Abu Abdillah: 'What do the Mushabbihah say?' He said: 'A Seeing, like my seeing and, a Hand, like my hand and, a Feet, like my feet' then he has resembled Allah! With His creation. And this is an evil saying & I dislike this speech but rather His Names & Attributes are uncreated. And we seek refuge in Allah from error, doubt & confusion, verily is He over all things capable."

[Source: Al-Ibanah Al-Kubrah of Ibn Battah (nr. 252)]

It was said:

"In this there is proof that Allah's Voice does not resemble the voice of the creation, because the Voice of Allah – may His remembrance be Exalted! – is heard from afar as it is heard from near, and that the Angels fall unconscious upon hearing His Voice. If the angels were to call, they would not fall unconscious. And Allah, the Mighty and Majestic, said {Do not set up equals for Allah}. There is no equal or similar to an Attribute of Allah the Exalted, nor is there anything from His Attributes among the created beings!"

And:

"Allah's Action do not resemble the actions of the creation due to Allah's saying: 'There is none like unto Him'"

Abu Zur'ah Al-Razi (d. 264H), the student of Ahmad and Ishaq, was asked about the saying of Allah, the Mighty and Majestic {You know what is in my soul, and I do not know what is in Your Soul}, so he said:

321 - سَأَلْتُ أَبِي وَأَبَا رُزْعَةَ عَنْ مَذَاهِبِ أَهْلِ السُّنَّةِ فِي أَصُولِ الدِّينِ , وَمَا أَدْرَكَ عَلَيْهِ الْعُلَمَاءُ فِي جَمِيعِ الْأُمُصَارِ , وَمَا يَعْتَقِدَانِ مِنْ ذَلِكَ , فَقَالَا : " أَدْرَكْنَا الْعُلَمَاءَ فِي جَمِيعِ الْأُمُصَارِ جَوَارًا وَعِرَاقًا وَشَامًا وَيَمَنًا فَكَانَ مِنْ مَذَاهِبِهِمْ : ... وَأَنَّ اللَّهَ عَزَّ وَجَلَّ عَلَى عَرْشِهِ بَائِنٌ مِنْ خَلْقِهِ كَمَا وَصَفَتْ نَفْسُهُ فِي كِتَابِهِ , وَعَلَى لِسَانِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلَا كَيْفٍ , أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا , {لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} [الشورى: ١١] شرح أصول اعتقاد أهل السنة والجماعة لللاكاني

Abu Muhammad Abdur Rahman Ibn Abi Hatim said: "I asked my father and Abu Zur'ah concerning the Madhahib (pl. of Madhab) of Ahlus Sunnah in regards to the Principles of the Religion, and what they found the scholars upon (in belief) in all the lands, and what they believe from that? So, they said: "We have reached the Scholars in all the lands – The Hijaz, Iraq, Sham and Yemen –, and from their Madhab was: ...And that Allah Glorified & Sublime be He is upon His 'Arsh (throne) separate from His creation, as he has described Himself in His Book and upon the tongue of The Messenger of Allah (ﷺ) without asking how (Bila kayf), He encompasses everything in His knowledge, {There is nothing like unto Him, and He is the Hearing, the Seeing.} (42: 11) - Sharh Itiqad Ahlul Sunnah wa-l Jama'ah (321)

It was said:

"We do not say Fingers like our fingers, nor Hand like our hands, nor Grasp like our grasps, for everything from Him, the Mighty and Majestic, is not resembled to anything from us."

'Uthman b. Sa'id Al-Darimi (d. 281H), said:

أَوْ لَمْ تَسْمَعْ أَيُّهَا الْمَرِيسِيُّ قَوْلَ اللَّهِ تَعَالَى 5 {لَيْسَ كَمِثْلِهِ شَيْءٌ} 6 وَكَمَا لَيْسَ كَمِثْلِهِ شَيْءٌ لَيْسَ كَسَمْعِهِ سَمْعٌ، وَلَا كَبَصَرِهِ بَصَرٌ وَلَا لَهُمَا عِنْدَ الْخَلْقِ قِيَاسٌ وَلَا مِثَالٌ، وَلَا شَبِيهٌ، فَكَيْفَ تَقْيِسُهُمَا أَنْتَ بِشَيْءٍ مَا تَعْرِفُ مِنْ نَفْسِكَ، وَقَدْ عَيَّبْتَ عَلَى غَيْرِكَ؟
نقض أبي سعيد عثمان بن سعيد على المريسي الجهمي العنيد فيما افترى على الله عز وجل من التوحيد 1/308

"Or have you not heard, O Al-Marisi, the saying of Allah, the Exalted {Nothing is like Him}?! And as nothing is like Him, therefore, no hearing is like His Hearing, no sight is like His Sight, nor have they with the creation an analogy, similar and comparison. So how can you compare them with a likeliness of what you yourself not know, and accuse others of it..." - Al-Darimi, al-Radd 'ala'l-Marisi (1/308)]

So, the meaning of the Salaf, "that the tafsir of the texts of sifaatullah (the Attributes of Allah), is the reading thereof"; is not that there is not any meaning to it, rather that the meaning of it is that it is clear. Therefore, the reading thereof by its apparent understanding upon the way of Arabic language is enough.

Abu Bakr Al-Marouzi (d. 294H) said,

٢٨٣ – وَقَدْ حَدَّثَنَا أَبُو بَكْرِ الْمَرْوُذِيُّ، رَجَمَهُ اللَّهُ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْأَحَادِيثِ الَّتِي تَرُدُّهَا الْجَهْمِيَّةُ فِي الصِّفَاتِ، وَالرُّؤْيَا، وَالْإِسْرَاءِ، وَقِصَّةِ الْعَرْشِ، فَصَحَّحَهَا أَبُو عَبْدِ اللَّهِ، وَقَالَ: " قَدْ تَلَقَّيْتُهَا الْعُلَمَاءُ بِالْقَبُولِ، يُسَلِّمُ الْأَخْبَارَ كَمَا جَاءَتْ، قَالَ: فَقُلْتُ لَهُ: إِنَّ رَجُلًا اعْتَرَضَ فِي بَعْضِ هَذِهِ الْأَخْبَارِ كَمَا جَاءَتْ فَقَالَ: يُجْفَى، وَقَالَ: مَا اعْتَرَضُهُ فِي هَذَا الْمَوْضِعِ، يُسَلِّمُ الْأَخْبَارَ كَمَا جَاءَتْ؟ " طبقات الحنابلة

"I asked Aba Abdillah (Ahmad bin Hanbal) about the Ahadith which the Jahmiyyah reject regarding the Attributes, the Believer's seeing their Lord on the Day of Judgement, Allah's Descent [to the lowest Heaven] and the Throne. So, Abu Abdillah (Ahmad bin Hanbal) declared them all to be authentic and said, 'The Scholars have received them with acceptance. We pass on the narrations as they came to us.'" - As-Sunnah" by Abi Bakr Al-Khallal nr. 283 (1/247) with an authentic Isnad. He said: "Abu Bakr Al-Marouzi said: ..." and mentioned it. "Al-Sharee'ah" by Al-Ajurri (3/1154); "Tabaqat Al-Hanabilah" by that Ibn Abi Ya'la (1/138)

Haroon bin Marouf al-Marwazi (d. 223H) said:

وقال هارون بن معروف المروزي : "من زعم أن الله عز وجل لا يتكلم، فهو يعبد الأصنام. اهـ
(السنة لعبد الله 209)

"Whoever claims that Allah Glorified & Sublime be He does not speak, then he worships an Idol'
- Al-Sunnah (209) by Abdillah bin Ahmad

The Attributes of Allah which are known by the Fitrah

Al-Wujud - The existence

Al-Qidam - Oldness

Al-Baqaa - Staying

Al-Wihdaniyya - Unity

Al-Qiyaam bi-Nafsihi - that Allah needs nothing and no one

Mukhalafati Al-Hawadith - that he is different from the creatures

Al-Hayaat - Life

Al-Qudra - Power

Al-Irada - Will

Al-Ilm - Knowledge

Al-Sam' - Hearing

Al-Basar - Sight

Al-Kalam - Speech

Al-Uluww – Highness

Al-Hakam – The Legislator

And that Allah is the one who gives life and causes death, and the resurrector of creation.

The Lie about Al-Shafe'i

Abdulrahman bin Abi Hatim said: Yunus bin Abd Al-A'la told us, he said: I heard Abu Abdillah Muhammad bin Idris Al-Shafe'i (d. 204H) say: - he was asked about the attributes of Allah ﷻ and what he believes about it –

“Allah ﷻ has attributes that are mentioned in His Book and by His Prophet (ﷺ) has told his Ummah about it, none of the creatures of Allah can reject them after the evidence has come to him, because it is in the Quran and the Prophet (ﷺ) has said it and trustworthy men have narrated it from him, so if someone is in conflict with this after he the establishment of evidence upon him, then he is a Kafir, but before it has been established that he had received the evidence he is excused because of his ignorance, for the knowledge about it is not achieved by the intellect or by vision or by thinking, and no one disbelieves due to ignorance of it, except after it has been established that he has received the message about it, and we affirm these attributes and do not compare them, as He denied any comparison of Himself: nothing is equal to Him and He is the All-Hearing, the All-Seeing. Al-Shura: 11

And then he said: Such as that Allah has told us that He is All-Hearing and All-Seeing, and that He has Two Hands, because he says: "His hands are wide expanded" Al-Maida: 64. And that he has a Right Hand:" the Heavens shall be rolled up in His Right Hand "Al-Zumar: 67

And that He has a Face: "All things shall perish except His face" Al-Qasas: 88. And His words: "And the Face of your Lord is enduring, the Owner of Majesty and Honor." Surat Al-Rahman: 27. And that He has a Foot, because of the Hadith: "until the Lord puts His Foot on it, i.e. on Hell. And that He laughs at His faithful servant because of what the Prophet (ﷺ) said about the one who was killed fi sabil illah (in the path of Allah).

And that He Descends every night to the Heaven of the Earth, because the Prophet (ﷺ) mentioned it.

And that He is not one-eyed, because when the Prophet said about the dajjal: he is one-eyed and your Lord is not one-eyed. And that the believers see their Lord on the day of judgment as they see the full moon, and that He has Fingers, because he said: every heart is between Two Fingers of the Most Merciful's Fingers.” End Quote from Tabaqat Al-Hanabila volume 1 pg. 284

Herein are added words about that the one who does not know that Allah is All-Seeing and Hearing is excused. This is also clearly in contradiction with the rest of the text which only mentions attributes which are Khabariyya and thus are not known by the Fitrah and intellect, but only through revelation. We have done research and found the original text in a book by Al-Shafe'i (d. 204H) himself:

قال عبد الرحمان بن أبي حاتم: حدثنا يونس بن عبد الأعلى، قال: سمعت أبا عبد الله محمد بن إدريس الشافعي رضي الله عنه يقول — وقد سئل عن صفات الله تعالى وما يؤمن به — فقال:

٢٧ — لله تعالى أسماء وصفات، جاء بها كتابه، وأخبر بها نبيه ﷺ أمته، لا يسع أحداً من خلق الله تعالى قامت عليه الحجة ردها، لأن القرآن نزل بها، وصحَّ عن رسول الله ﷺ القول بها، في ما روى عنه العدل، فإن خالف ذلك بعد ثبوت الحجة عليه فهو كافر، فأما قبل ثبوت الحجة عليه فمعتذر بالجهل، لأن علم ذلك لا يدرك بالعقل، ولا بالرؤية والفكر، ولا يكفر بالجهل بها أحداً، إلا بعد ثبوت الخبر إليه بها، ونثبت هذه الصفات، وننفي عنها التشبيه كما نفى التشبيه عن نفسه فقال: {لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}

Abdulrahman bin Abi Hatim said: Yunus bin Abd Al-A'la told us, he said: I heard Abu Abdillah Muhammad bin Idris Al-Shafe'i (d. 204H) say: - he was asked about the attributes of Allah ﷻ and what he believes about it -

"Allah ﷻ has Attributes that are mentioned in His Book and His Prophet (ﷺ) has told his Ummah about it, none of the creatures of Allah can reject them after the evidence has come to him, because it is in the Quran and the Prophet (ﷺ) has said it and trustworthy men have narrated it from him, so if someone is in conflict with this after he has had the proof, he is a Kafir, but before it has been established that he has had the proof he is excused because of his ignorance, for the knowledge about it is not attained by the intellect or by vision or by thinking, and no one disbelieves due to ignorance about it, except after it has been established that he has received the message about it, and we affirm these attributes and do not compare them, as He denied any comparison of Himself: nothing is equal to Him and He is the All-Hearing, the All-Seeing. Al-Shura: 11" - Al-Wasiyya of Al-Shafe'i p.57-58

Other Jahmi lies and their rebuttal:

The words attributed to 'Ali رضي الله عنه :

« إِنَّ اللَّهَ تَعَالَى خَلَقَ الْعَرْشَ إِظْهَاراً لِقُدْرَتِهِ لَا مَكَاناً لِدَاثِهِ »

"Allah The Most High created the Throne as a manifestation of His Omnipotence and He did not take the Throne as a place for His Essence"

And :

« كَانَ (الله) وَلَا مَكَانَ ، وَهُوَ الْآنَ عَلَى مَا كَانَ »

"Allah was and there was no place, He is at this moment as He is, (i.e without a place)" (One of the core Kufr beliefs of Asha'irah, attributed to 'Ali radhi Allahu 'anhu. Na'uthubillah) - Al-Farq Bayn Al-Firaq page 260

Rebuttal :

It is enough that we see Zanadiqah today attributing Kufr to the Prophets Alayhim As-Salam, so how much so about the Sahabah? This book "Al Farq Bayn Al-Firaq" is written by a Jahmi who goes by the name of Abu Mansur Al-Baghdadi and is a reference for the Asha'irah. Furthermore, this quote has no isnad and isn't found anywhere other than in this book (full of the sayings of Jahm) authored by this Zindiq... and Allah says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

O you who have believed, if there comes to you a disobedient one (fasiq) with information, **then verify it**, lest you harm a people out of ignorance and become, over what you have done, regretful. 49:6

So, his words which he is attributing to 'Ali radhi Allahu 'anhu are to be thrown in the garbage because.

- 1- 'Ali isn't a mushrik like them and was upon the Aqidah of Muhammad (ﷺ).
- 2- On top of that being Kufr, this narration has no isnad and is an obvious lie and slander attributed to the noble Sahabi.

Abdullah bin Al-Mubarak (d. 181H) Rahimahullah said:

الإسناد من الدين ولولا الإسناد لقال من شاء ما شاء

"The Isnad is part of the Deen. Were it not for the isnad, then any person would have said (about Islam) whatever they wished. [Introduction of Sahih Muslim, 1/87]

The two alleged taweelat (misinterpretations) of Imam Malik:

According to Habib Ibn Abi Habib, Malik (d. 179H) - may Allah have mercy upon him - said about the Nuzul (Descending):

"Allah sends down His command, but He does not move."

[Adh-Dhahabi in As-Siyar A'lam An-Nubala Vol.8 (p105) Ibn 'Abd al-Barr in At-Tamhid Vol.7 (p.143) Al-Qadi' Iyad in Tartib Al-Madarik Vol.2 (p.44)] → **All Heretics**

The words of the scholars regarding this Habib Ibn Abi Habib:

Imam Ahmad (d. 241H) - may Allah have mercy upon him - said: "He's not reliable, he lies."

Abu Dawud (d. 275H) - may Allah have mercy upon him - said: "Of all people, he was amongst the worst liars!"

Ibn Hibban said: "All of his Ahadith are fabricated"

An-Nasa'i (d. 303H) - may Allah have mercy upon him - said: "His Ahadith are all fabricated, be it [reported] from Malik or other than him"

Ibn 'Adi (d. 365H) - may Allah have mercy upon him - said: "All of his Ahadith are fabricated"

Yahya bin Ma'in (d. 233H) - may Allah have mercy upon him - said: "He's nothing (i.e. in Hadith and in trustworthiness)"

Abu Hatim (d. 277H) - may Allah have mercy upon him - said: "Neglected." [Al-Mizzi in Tahdhîb Al-Kamal Vol.5 (p.369) Biography #1082]

A Jahmi testifies to this as well:

Ibn Hajr al Asqalani said: neglected [Taqrîb Al-Tahdhib of that Al-Asqalani #1095 (p.218)]

That Ibn Taymiyyah Al-Harrani in his commentary of this Athar (narration) reported by Habib transmits the consensus of its weakness:

"This has been reported from Malik (may Allah be merciful to him) by his scribe Habib Ibn Abi Habib but he [Habib] is a great liar by consensus of the scholars of Hadith, absolutely no one accepts what he brings from Malik (may Allah be merciful to him)." [Sharh Hadith An-Nuzul of that Al-Harrani (p.55)]

And so, does that student of his Ibnul Qayyim:

"It was reported from him [Malik] that he interpreted, "The Lord comes down" saying, "It is His order coming down." This version (of the so-called Ta'wil (misinterpretation) of Malik) has two chains of transmission: One from his scribe Habib ibn Abi Habib, and this one is a big liar among the liars who invent Ahadith by consensus of the people of Jarh and Ta'dil and nobody among the scholars based themselves on this report." [Mukhtâsar As-Sawa'iq (p.391) of that Al-Juwziyya]

Same lie attributed to Malik Rahimahullah, this time by a Rafidhi:

Muhammad Ibn Al-Al-Jabali reports: Jami 'ibn Sawadd reports: Mutarifi reports: Malik Ibn Anas (may Allah have mercy upon him) said about the Nuzul (descending): "It is His order coming down." [At-Tamhid Vol.7 (p.143) of that Ibn 'Abd al-Barr]

Ibn Hajar Al-'Asqalani and Adh-Dhahabi said about Muhammad Ibn Al-Al-Jabali:

"Al-Jabali was a Shi'i Rafidhi." [Lisan Al-Mizan Vol.7 biography #.7212 (p.378) of that Ibn Hajar Al-'Asqalani & Mizan Al-'Itidal Vol.3 biography #7980 (p.657) of that Adh-Dhahabi]

Al-Hafidh Ad-Daraqutni (may Allah have mercy upon him) said about Jami 'ibn Sawada:

"He was weak in Hadith." [Lisan Al-Mizan Vol.1 biography #. 1752 (p.415) of that Ibn Hajar Al-'Asqalani]

What is known of Malik (may Allah be merciful to him) and the Imams of the first generations (As-Salaf As-Salih) is the belief in the texts about Allah Glorified & Sublime be He and the prohibition of misinterpreting them.

And All Praises are due to Allah.

Refuting the Jahmi understanding of some Ayat of the Qur'an:

Allah ﷻ says:

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَرْجِعُ فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

It is He who created the heavens and earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allah, of what you do, is Seeing.
- Al-Hadid: 4

It's puzzling that these Jahmiyyah use the very verse in which Allah clearly says that He established Himself above the Throne to try to claim that He is everywhere... "Those are like cattle; rather, they are more astray." 7:179

The meaning of "He is with you wherever you are" is not everywhere with his Essence as the Jahmiyyah claim, but that His knowledge encompasses everything and everyone. This is what is found in all the

books of Tafsir of the Salaf, and it means Allah Glorified & Exalted be He is well acquainted with everyone's deeds and no one can escape Him, wherever he is even if it be in the deepest darkness of the night.

Allah ﷻ says similarly:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

We verily created man and We know what his soul whispered to him, and We are nearer to him than his jugular vein. - Qaf: 16

And He ﷻ says:

أَلَا إِنَّهُمْ يَنْتُونُ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنََّّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Behold! they [Quraysh] fold up their breasts to hide themselves from Him. Unquestionably, [even] when they cover themselves in their clothing, Allah knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts. 11:5

Harb Ibn Isma'il Al-Kirmani (d. 280H) reports:

سألتُ إسماعيل بن إبراهيم قلت: قول الله تبارك وتعالى: {مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ} كيف تقول فيه؟ قال: حيث ما كنت هو أقرب إليك من حبل الوريد، وهو بائن من خلقه.

قلت لإسماعيل: العرش بحد؟ قال: نعم بحد، وذكر عن ابن المبارك قال: هو على عرشه بئن من خلقه بحد. مسائل حرب الكرمانى من كتاب النكاح إلى نهاية الكتاب 3/1111

"I said to Ishaq Ibn Rahawayh (d. 238H) -: "About the word of the Most High:

{ما يكون من نجوى ثلاثة إلا هو رابعهم}

There is no secret conversation between three without He (Allah) being their fourth. - Al-Mujadila: 7

How should we understand it? He says, "Wherever you are, Allah is nearer to you than your jugular vein, but He is separated from His creation (bain min khalqihi). "

Then he (Ishaq Ibn Rahawayh) related the word of Ibn Al-Mubarak (d. 181H) -: "He (Allah) is above His Throne, separate and distinct from His creation (min. khalqihi). " - "Masa'il" (From the Chapter of Nikah until the end of the book) of Harb al-Kirmani (3/1147).

The Jahmiyyah also twist this verse to claim Allah is everywhere:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

And to Allah belongs the east and the west. So, wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing. Al-Baqarah: 115

In the Tafsir of the verse it is mentioned:

`Ikrimah (d. 105H) said that:

1124 – ... عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: {فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ} [البقرة: 115] «فَبَلَّغَهُ اللَّهُ أَيْنَمَا تَوَجَّهْتَ شَرْقًا أَوْ غَرْبًا»
تفسير ابن أبي حاتم

Ibn `Abbas said, (So wherever you turn (yourselves or your faces) there is the Face of Allah [and He is High above, over His Throne]) meaning, "Allah's **direction** is wherever you face, east or west."

Mujahid (d. 104H) the student of Ibn Abbas said about it that:

1122 – ... عَنْ مُجَاهِدٍ فِي قَوْلِهِ: {فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ} [البقرة: 115] «حَيْنَمَا كُنْتُمْ فَلَكُمْ قِبْلَةٌ تَسْتَقْبِلُونَهَا، الْكَعْبَةُ» وَرَوَى عَنِ الْحَسَنِ نَحْوَ ذَلِكَ
تفسير ابن أبي حاتم

"Wherever you may be, you have a Qiblah to face, that is, Al-Ka`bah. And likewise, was reported from Al-Hasan" [Tafsir ibn Abi Hatim 1122,1124]

And what the Jahmiyyah failed to understand is that in Arabic, the word Wajh (face) can also take the meaning of "sake" or "pleasure", or it can take the literal meaning of seeking to see His Face in the hereafter, and what best demonstrates that is the usage of the word in other places of the Qur'an:

And He ﷻ says:

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعُدْوَةِ وَالْعَصِيِّ يُرِيدُونَ وَجْهَهُۥ

"And turn not away those who invoke their Lord, morning and afternoon seeking His Face" - Al-An'aam; 6:52

And He ﷻ says:

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى وَلَسَوْفَ يَرْضَى

"And who has (in mind) no favour from anyone to be paid back, Except to seek the Countenance (Wajh) of his Lord, The Most High. He surely, will be pleased (when he will enter Paradise)" Al-Layl: 19-21

In conclusion, the doubts and lies of the Jahmiyyah are weaker than a spider's house and are rejected by Qur'an, 'Aql (intellect) and Fitrah (innate disposition), and all praises are due to Allah.

The Attributes of Perfection

The Attributes of Perfection:

As a Muslim you have to – without any doubt – describe Allah The Most High with the attributes of perfection.

Allah ﷻ says:

لِّلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوِّ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ

For those who believe not in the Hereafter is the description of evil, and for Allah is the highest description. And He is al-‘Aziz, al-Hakim. - An-Nahl: 60

That means, (it is) the complete perfection in every aspect. And to that which proves that (Allah) has all the Attributes of perfection & that they belong to Him, is that if He did not have the attributes of Life, Knowledge, Power, Hearing, Sight & Speech then He surely would have the opposite of them as (His) Attributes, like Inanimateness (!), ignorance (!), weakness (!), Deafness (!), blindness (!) and muteness (!). And All refuge in Allah is sought!

This point here is extremely important. If our Lord did not have the Attributes of Perfection, He would have the opposites of them as His Attributes, which are only deficiencies. Exalted is Allah & far above is He. If He (Allah The Most High) is not described with Omnipotence, then He surely is described with inability. Banu Isra’eel (Israelites) had been worshipping a calf. It is always a shame to worship someone besides Allah. But not just this... They were worshipping something and were more complete than their idol. They could speak, had knowledge and differed a lot in general from what they were worshipping.

And Allah ﷻ says:

أَفَلَا يَرَوْنَ أَنَّ لَا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ صَرًّا وَلَا نَفْعًا

Do they not see that it (the calf) does not return to them a word, and that it has no power either to harm them or to do them any good? - Taha: 89

And Allah ﷻ says:

أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ

Did they not see that it (the calf) can neither speak to them nor guide them to the (straight) way? They took it (as an Ilah – they worshipped it) and they were wrong-doers. - Al-A’raf: 148

Al-Imam Ahmad bin Hanbal (d. 240H) said in “Al-Aqidah”: Riwayat Abu Bakr Al-Khallal (pg. 106),

فقال عز وجل في الذين اتخذوا العجل أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ فعابهم لما عبدوا إلها لا يتكلم ولا كلام له فلو كان إلها لا يتكلم ولا كلام له رجع العيب عليه وسقطت حجته على الذين اتخذوا العجل من الوجه الذي احتج عليهم به

“So, He Glorified & Sublime be He said about those who took the calf (as an Ilah),

أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ

‘Did they not see that it (the calf) could neither speak to them nor guide them to the way? They took it (as an Ilah – they worshipped it) and they were wrong-doers.’ [Al-A’raf: 148]. So, He criticized them for worshipping an Ilah (deity) that could neither speak nor did it have speech. So, if our Ilah did not speak nor have speech then the criticism would apply to Him (!). And then the argument against those who took the calf (as an Ilah) which He argued against them with would become invalid.” End quote.

The last sentence means in other words, “If our Ilah – Allah – also did not speak then we could not argue with this against the idolaters i.e. that their idols could not speak.”

That does not mean that there are no other arguments against them. But only, that in this case there would exist one argument less against them, and Allah is High Exalted above not being described with the attributes of perfection.

It was said:

“[Allah The Most High informs that] Khalil Ar-Rahman (Ibrahim) - May Peace & Blessings be upon him - said to his father:

لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا

‘Why do you worship that which hears not, sees not and cannot avail you in anything?’ [Maryam: 42]. Isn’t it impossible – O people of understanding – that when Khalil Ar-Rahman (Ibrahim) said to his father Azar, “Why do you worship that which neither hears nor sees?” he was criticizing him for worshipping that which neither hears nor sees... And that he afterwards calls him to the worship of someone who neither hears nor sees, just as the idols?”

Therefore, this indicates that Ibrahim (Alyhi Salam) was criticizing the idol for not hearing or seeing because this is a major defect. That means, he explains that at any rate he is unjustly being worshipped. Allah is without any doubt free from these defects because He hears and Sees everything.

Allah ﷻ says:

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

Say, “If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought the like thereof as an addition.” - Al-Kahf: 109

Uthman bin Sa’id Ad-Darimiyy (d. 255H) said in “Ar-Radd ‘ala Al-Jahmiyyah” (p.201),

فالصنم في دعواهم والرحمن بمنزلة واحدة في الكلام فأى كفر أوضح من هذا
الرد على الجهمية للدارمي ص201

The idol – according to their claim – and Ar-Rahman are on one level as concerns to speech. So which Kufr is more obvious than this?

He also said in the same book nr. 275 (pg. 155):

فَاللّٰهُ الْمَتَكَلِّمُ أَوَّلًا وَآخِرًا لَمْ يَزَلْ لَهُ الْكَلَامُ إِذْ لَا مَتَكَلِّمَ غَيْرَهُ وَلَا يَزَالُ لَهُ الْكَلَامُ إِذَا لَا يَبْقَى مَتَكَلِّمٌ غَيْرُهُ فَيَقُولُ لِمَنِ الْمَلِكُ الْيَوْمَ [غافر: 16] أَنَا الْمَلِكُ أَيْنَ مَلُوكِ الْأَرْضِ فَلَا يَنْكُرُ كَلَامَ اللَّهِ عَزَّ وَجَلَّ إِلَّا مَنْ يَرِيدُ إِبْطَالُ مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَكَيْفَ يَعْبُزُ عَنِ الْكَلَامِ مَنْ عَلَّمَ الْعِبَادَ الْكَلَامَ وَأَنْطَقَ الْأَنْعَامَ
الرد على الجهمية للدارمي ص 155 الرقم 275

So, Allah speaks at the beginning and at the end. He will always have Speech since there were none who spoke except Him. And He will always be speaking when there won't be anyone left who will speak except Him. So, He will say:

لِمَنِ الْمُلْكُ الْيَوْمَ

"To whom belongs the kingdom today?" (Ghafir:16)

أَنَا الْمَلِكُ أَيْنَ مَلُوكِ الْأَرْضِ

"I am the King, where are the kings of the earth?"³³

So, no one denies the speaking of Allah Glorified & Sublime be He except the one who declares that which Allah Glorified & Sublime be He sent down to be invalid. And how can the One Who taught the slaves speech and let the creatures speak be unable to speak?"

This explanation of ad-Darimiyy is also very important.

Allah ﷻ says:

فَرَأَى إِلَى آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ مَا لَكُمْ لَا تَنْطِقُونَ

Then he (Ibrahim [Alyhi Salam]) turned to their Alihah³⁴ and said, "Do you not eat? What is the matter with you that you speak not?" (as-Saffat:91-92)

Here he is drawing attention to the fact that the idols cannot speak. And it is more than obvious that his statement does not have to do anything with Shirk, because not a single Prophet of Allah ever committed Shirk. There is no doubt that he did not make Du'a' (supplication) to them at all... But rather he was only saying that idols cannot speak.

Al-Imam Ahmad bin Hanbal (d. 241H) said in "Ar-Radd 'ala Al-Zandiqah wal-Jahmiyyah" (p.36),

قد أعظمتم على الله الفرية حين زعمتم أنه لا يتكلم فشبهتموه بالأصنام التي تعبد من دون الله لأن الأصنام لا تتكلم
الرد على الجهمية والزنادقة لأحمد بن حنبل ص 36

³³ This has been narrated in a Hadith Qudsi that means a Hadith in which Rasulullah (ﷺ) narrates what Allah The Most High said.

³⁴ Alihah (deities), pl. of Ilah (deity)

“You have already produced a lie against Allah when you claimed that He does not speak. So, you have compared Him with the idols which are being worshipped instead of Allah because the idols do not speak.”

He said in the same book (pg. 36) as well,

وكذلك بنو آدم كلامهم مخلوق فقد شبهتم الله بخلقه حين زعمتم أن كلامه مخلوق ففي مذهبكم قد كان في وقت من الأوقات لا يتكلم حتى خلق التكلم وكذلك بنو آدم كانوا لا يتكلمون حتى خلق الله لهم كلاما وقد جمعتم بين كفر وتشبيه وتعالى الله عن هذه الصفة الرد على الجهمية والزنادقة لأحمد بن حنبل ص36

“And likewise, is the speech of the progeny of Adam created. So, you have already compared Allah to His creation when you claimed that His speech is created. Your way is that He existed already at a time when He did not Speak until He created the Speech. And the sons of Adam did not speak as well until Allah created the speech for them. You have already combined Kufr with Tashbih³⁵, and Exalted is Allah above this attribute.”

A short remark: Of course, that does not mean that Tashbih (Anthropomorphism) would not be Kufr but rather that it is a special kind of Kufr. For example, someone could say that a person is a Kafir and a Taghut (someone who is being worshipped besides Allah). Every Taghut is a Kafir but not every Kafir is a Taghut. And every Tashbih is Kufr but not every Kufr is Tashbih.

It was said:

“And how good is that which Nu’aym bin Hammad, the Shaykh of Al-Bukhari, said, “Whoever compares Allah to His creation has already committed Kufr. And whoever denies something which Allah has described Himself with has already committed Kufr. And there is no Tashbih (Anthropomorphism) in that which Allah and His Messenger (ﷺ) have described Him with.”

It was also said:

“A being that isn’t described with the attributes of completion is not the Creator of the creation. And that (being) does not exist.

And if it were possible that it exists then it would be of the most incomplete of beings. Rather every Hayawan³⁶ is more complete than it (this ‘being’).

³⁵ That means they have already combined Kufr with Tashbih – comparing Allah with the creation – which is also a form of Kufr.

³⁶ According to the dictionary “Lisan ul-‘Arab” the word Hayawan is used for every living creature. In the Arabic which is spoken nowadays this word is only used for animals, but it is for example commonly said:

والإنسان حيوان ناطق

The human being is a speaking Hayawan.

Because surely, we know through that which is blatantly understood that the one who is alive is more complete than the one who is not alive. And the one who knows is more complete than the one who does not know. And the one who is capable is more complete than the one who is not capable.”

And:

“Then he (the human being) knows that neither the exact and perfect deed, nor the commanding or forbidding can exist if someone is not alive and does not have knowledge, power, will, hearing, sight or speech. So, he evidences through this that his Creator is Living, All-Knowing, All-Mighty, Willing³⁷, All-Hearing, All-Seeing and Speaking.”

³⁷ Whoever says “in sha’a Allah” is affirming the Willing of Allah. Because he is saying, “If Allah wills.”

Mutawatir Vs. Ahad – A Hammering of the belief of Ahl Il Kalam

A Mutawatir Hadith is one which was proven not to have been an error. Notice the difference between saying: was not proven to have been an error, and saying: was proven not to have been an error. That Al-Khateeb Al-Baghdadi defined the Mutawatir in his Kifaayah page 16 by saying: "it is a narration which has been related by people the number of whom was so high that made it habitually impossible for them to have collaborated on lying, and that it was unfeasible for them to have gathered in the period when the narration became widely spread, and that the act of narration did not lend itself to oppression, misunderstanding or promotion of lying." That Ibn Al-Salah defined it in his Muqaddimah page 59 as: "A narration which has been narrated by those whose truthfulness (collectively) has been proven, through doubtless analysis, to be a necessity." From this we learn that a Mutawatir Hadith is NOT necessarily the Hadith which was narrated by three, twelve or forty narrators in each layer of narrators. These numbers were considered by some to be the minimum required to achieve Tawatur (proving it was not an error). These numbers are (to some) just the method of demonstrating Tawatur, and should not be part of the definition of Tawatur. Assuyooti (mushrik mu'atil) said in Tadreeb Arrawee 2/176: "a specific number of narrators is not what should be considered." Then he related the dispute among the scholars on the minimum number of narrators required to achieve the criterion of Tawatur.

On the other hand, Hadith Ahaad is every Hadith which does not reach the level of Tawatur, regardless of the number of those who narrated it in each layer of narrators. Again, Al-Khateeb said: "As for Ahaad narration, it is that which falls short of the requirement of Tawatur." Ibn Hajar (mushrik mu'atil) said in the Nukhbah page 1: "everything other than (Mutawatir) is Ahaad." Many think that Ahaad Hadith are limited to those narrated by one or two narrators in one or more layers of narration. This is not correct. Any Hadith which could not be proven not to have been an error is Ahaad. Who was the first to come up with the distinction of Mutawatir vs. Ahaad Hadiths? The specific person who first advocated this distinction is unknown. But we know the following: 1) AhlulHadith from the Salaf did not advocate this distinction. It was not mentioned in their numerous works. 2) In fact, several of the early scholars of Islam condemned this distinction. Two of such scholars who were explicit in their condemnation were Imam Shafi'i and Imam Darimi. their opinions are to be followed Inshallah...

Imam Shafi'i's condemnation of the Mutawatir vs. Ahaad distinction: In his great book al-Umm; Imam Shafi'i documented several of his debates. One of those debates discussed the issue of the distinction at hand. The following is a translation of the debate starting with the discussion regarding the concept of Tawatur. Imam Shafi'i said in 7/283: "I told him: define Tawatur and give me an example for it. He said: in the example you gave regarding the four narrators, if they agreed on the text of the Hadith, whether in prohibiting or permitting something, and each narrator was from a different country, each one of them received the narration from a different person than the other narrator, and delivered the narration to a person different than the other, only then would it be impossible for the narration to have been an error. I said: so, to you; Tawatur is not achieved ... unless a narrator from Madinah only narrated the Hadith from one who is from Madinah, and the Meccan narrator only from the Meccan, and a Basri from a Basri, and Kufi from Kufi, all the way until each one of them reached a different companion of the Prophet (ﷺ)? They all must agree on the text of the narration? He said: yes, because if

they were living in the same country, it would be conceivable for them to have collaborated (on lying). But if they were from different countries, it would be impossible. I said: Woe to you for being accusatory for those whom you are making the source of your religion."

What is Imam Shafi'i saying here? He is condemning his opponent for being so worried about his teachers lying to him, when they were supposed to be trustworthy in his eyes. They were his sources of religious knowledge. Later, Imam Shafi'i continues to demonstrate how his opponent had no escape from applying the theory of Tawatur on the Sahabah as well, which is absurd. He also tells his opponent that narrators used to travel. So just because one of them was from a particular country did not mean that it was impossible for him to have traveled and collaborated with another narrator. So as we see, Imam Shafi'i condemned the idea of requiring Tawatur, a proof of the narrators not to have collaborated on lying. Question: In several of his works, Imam Shafi'i accepted classifying some narrations as: Khabarul 'Aammah (the information related by the masses on the authority of the masses), so how can one say that Imam Shafi'i condemned Tawatur? Answer: Khabarul 'Aammah is not the same as a Mutawatir Hadith. This could be demonstrated from the following: First: When Imam Shafi'i asked his opponent: "How is a Prophetic Sunnah proven to be authentic in your opinion? He replied: by one of three methods. Shafi'i said: what is the first? He said: Khabarul A'aammah, information related by the masses from the masses. Shafi'i said: do you mean like Duhr prayer being four Rak'as? He said: Yes. Shafi'i said: I do not know of anyone who disagrees with you on this. What is the second method? He said: Tawatur of narrations."

As we can see, there is a distinction between the two methods. So Khabarul 'Aammah which was mentioned by Imam Shafi'i's opponent and which Shafi'i accepted; is not Tawatur. Second: Imam Shafi'i condemned Tawatur, so how could it be the same as Khabarul 'Aammah which he accepted? Thirdly: If we study the examples which Shafi'i gave for Khabarul 'Aammah, we find that the requirement for Tawatur is not fulfilled in them. For example, that Duhr is four Rak'as was not reported by a large number of narrators who lived in different countries... Etc. So, he could not have been talking about Tawatur when discussing Khabarul 'Aammah. So, what is Khabarul 'Aammah? It is the information which has been relayed by the Muslim masses on the authority of previous Muslim masses, and so on. Such as: the number or Rak'as of Duhr prayer and that the soul leaves the body after death. This abundance in narration would make it acceptable by default. It is just like saying: the fact that the Tsunami occurred is acceptable by default. Because millions related the event of the Tsunami on the authority of millions, making it impossible for it to have been a fabrication. So it is not the same as Tawatur. Because Tawatur is not demonstrated by default, rather by analysis. This is shown from the distinction which was made by the opponent of Imam Shafi'i in the debate.

Who was Imam Shafi'i debating in this debate? Imam Shafi'i did not mention the name of his opponent in his book al-Umm. However, many believe that he was debating Bishr bin Ghiyaath Al-Mareesy (mu'atil khabeeth) (d. 218 AH). That Al-Dhahabi and others referred to some of Shafi'i's debates with Bishr. Who was Bishr Al-Mareesy? That Al-Dhahabi said in Siyah A'laam Annubalaa' 10/199: (typical example of Al-Dhahabi's deviancy in praising heretics) "Bishr bin Ghiyaath Al-Mareesy ... was one of the "grand Fuqaha". He took (knowledge) from Abu Yusuf (student of Abu Haneefa) (Murji'a Ahlu ra'iy), and narrated the Hadith of Hammad bin Salamah and Sufyan bin 'Uyaynah. Then he started to study Kalam and it took him over. (Both Abu Hanifah and Abu Yusuf were accused of being Jahmis, so why the oddity of him being one) So he abandoned piety and God fearingness, and promoted the saying that the Qur'an is a creation. Until he became an icon of Jahmis, and a scholar of theirs'. So, people of knowledge despised him, many of them considered him Kafir. (The general body of Muslims Takfired him if they

knew his sayings) He did not meet alJahm bin Safwan, but he received Jahm's opinions from his followers." In other words, the source of the Mutawatirs vs. Ahaad distinction was people of Bid'ah.

And Imam Shafi'i was defending the Sunnah against this Bid'ee concept. Imam Darimi's condemnation of the Mutawatir vs. Ahaad distinction: In his book Arrudd 'Ala Bishr alMareesy al'Aneed, "Refuting Bishr Al-Mareesy, the stubborn one" Imam Darimi* said: "In an effort to reject Prophetic traditions, you claimed a laughable claim, which neither a wise nor ignorant member of the Ummah has claimed before you. You claimed that a Prophetic tradition would not be reliable unless that in case a man swears that his wife is divorced if this certain tradition is a lie, that his wife would not be divorced. And that if a man swears that his wife is divorced if this particular Hadith which is considered authentic that it was not authentic that his wife would not be divorced. So, we say to this opponent who is contradicting to himself: by this claim, you have falsified all Prophetic traditions, those which you use to support your misguidance, and those which you do not use. You are someone whom it is not worth it to pay attention. Nevertheless, you have introduced something which no human prior to you has introduced. Based on your claim, it becomes incumbent on every Imam to ask those who narrate Prophetic traditions to ask the narrator to swear on divorcing their wives ... Woe to you, scholars have always accepted and implemented Prophetic traditions without asking the narrators to swear that the most authentic narrations were said by the Prophet (ﷺ). Or that the weakest narrations were not said by the Prophet ASWS. Instead, they did not reserve any effort in ensuring that the narrators were trustworthy, and that the narrations were well preserved. They never felt obligated to swear as you asked them to do. You came up with something which neither a Muslim nor a Kafir before you came up with. Based on your claim, judges and rulers should not rule based on the testimony of trustworthy witnesses unless the judge was willing to swear that if the witnesses were not truthful that his wife is divorced ... Woe to you, who among the nation of Muhammad ASWS said this before you?!"

This discussion demonstrates that the Salaf never made it a requirement to prove that a narration could not have been an error before accepting it. Which is what the advocates of Tawatur claim. The Salaf did their best to analyze the narrations and to arrive at the authentic of them. * Why do people of Kalam consider Imam Darimi to be a person of Bid'ah? Before getting into Imam Darimi's Aqidah, let us remember that we are discussing a Hadith related matter here. There is no disagreement among all Islamic sects that Imam Darimi was one of the greatest scholars of Hadith. You can find his long biography in Thahabi's Siyar 13/319. It is enough that he relayed to us the opinions of Imam Yahya bin Ma'een on the quality of narrators. Note: he is not to be confused with Imam Abdullah bin AbdurRahman Al-Darimi (d. 280H), the author of the sunnan, a great Muhaddith as well. With regards to his Aqidah, Imam Darimi was considered by the people of Kalam to be a Mujassim. This is what they accuse everyone who affirmed the attributes of Allah SWT as they should be affirmed. AhluSunnah consider him one of the earliest defenders of the Aqidah of the Salaf, especially with regards to the Holy Names and Attributes. ibn Taymiyyah was very fond of Darimi's two books on this matter, and used to encourage his students to look into these two books frequently. Does Mutawatir Hadith exist in the Sunnah? The simple answer is: No. You will not find a Hadith which has been narrated by a minimum of three Sahabah, and on the authority of each Sahabi three Tabi'een ... etc.

In fact, people of Hadith did not care about this issue. We saw from the previous discussion that the scholars condemned this distinction to the point of considering it an innovation. That Ibn Al-Salah said in his Muqaddimah 59: "(Mutawatir Hadith) is not included in the trade of Hadith, and hardly exists in the narration of people of Hadith ... and whoever is asked to produce such a (Mutawatir) Hadith, will give up." The only example which Ibn Al-Salah and others were able to produce was Hadith: "whoever lies on me let him reserve his place in the hell fire." Then, what do the scholars mean when they say: "it has

been received with Tawatur that the Prophet ASWS said/did this”? Those scholars did not mean Tawatur in the technical sense: a minimum of three narrators on the authority of three ... etc. What scholars meant by this is that this has been narrated in abundance on the authority of the Prophet ASWS. That He ASWS said/did it in several occasions under different circumstances. For example: the prohibition of taking graves as places of worship, the prayer of solar eclipse and the Hadith of the victorious group. None of the individual narrations which relates to us these sayings/actions have been narrated by a minimum of three on the authority of three ... etc.

Another way that some scholars used the term Tawatur is to describe a concept which is prevalent in the Sunnah. Even if the texts which relate this concept are not Mutawatir. This is known as "Mutawatir in meaning". What they meant is that this concept is mentioned over and over in the Sunnah to the point of becoming indisputable. For example: the concept of Islamic brotherhood, that Allah SWT will be seen in the afterlife and that cleanliness is a virtue. Again, none of the individual narrations which relates these concepts is Mutawatir in the technical sense. If someone says: It seems logical not to accept a narration unless it has been proven not to have been an error, doesn't it? The claim that it stands to logic means: 1) That the Salaf – Rahimahumullah — were not logical in accepting narrations of trustworthy individuals without requiring the proof of it not being an error. 2) That all our daily affairs are run in an illogical manner. When your mechanic calls to tell you that your car is ready, do you ask him to prove that he has not erred?! Or when a doctor tells you that you have an infection and that you need to take this medicine for it, do you require a proof that he is not lying?! Of course not, you trust your mechanic and doctor, so you accept the information which they relate to you. But we are talking about matters of religion, not a broken car? True.

However, we will not be more protective of our religion than Allah Glorified & Exalted be He. He Glorified & Exalted be He says in Surah Al-Hujurat 6: “O ye who believe! if a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.” Which means that if a trustworthy person delivers news that we should accept it without requiring a demonstration of it not being a lie. He ﷺ also said in Surat Al-Tawbah 122: “if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil).” He Glorified & Exalted be He did make Tawatur a concern. In addition, we will not be more protective of the religion than our beloved Prophet (ﷺ). He used to send individual Sahabah to teach Islam without being concerned about Tawatur. As a compromise, could we say that we will accept Ahaad Hadith for matters of Fiqh (action), but not matters of Aqidah (knowledge)? It is the position of the four schools of thought that Ahad Hadith warrant both action and knowledge. We never see this Fiqh/Aqidah distinction in the Qur'an, Sunnah or teachings of the Salaf. It was people of Kalam who first came up with it. Another problem with this compromise is, if we were to consider this distinction, then how do we deal with a Hadith which contains both Fiqh and Aqidah issues?! For example, the Hadith of seeking refuge in Allah ﷻ from the hellfire, punishment of grave and Al-Dajjal, before Taslim in Salah. Should we act upon it (Fiqh) without accepting its assertion of hell, the grave turmoil and Al-Dajjal (Aqidah)?! This would be using double standards. So, this distinction is not acceptable. Furthermore, we see people of Kalam very often using this distinction only when it is in their best interest. Other times we see them using Hadith in order to try & support their Bida'ah even if it is not “Mutawatir”.

Imams of the Jahmiyyah in the History of Islam

Al-Jahm bin Safwan, Ibn Kullab, Waasil bin Ataa, Abu Al-Hasan Al-Ashari, Al-Zamakhshari, Al-Ma'mun, Abu Hamid al-Ghazali, Ibn Rushd, Abu Jaafar al-Tabari, Al-Baghawi, al-Bayhaqi, Ibn Hibban, Al-Khatib Al-Baghdadi, Ibn Abd Al-Barr, Ibn Qudamah, ibn Asakir, Al-Shatibi, Al-Khattabi, Al-Qurtubi, Jalal al-Din al-Suyuti, Al-Shawkani, Al-Mawdudi, Ibn Al-Arabi, Al-Jassas, Ibn Al-Jawzi, Al-Qadi Iyaad, Abu Ya'la, Al-Baqillani, Ibn Hazm, Ibn Hajar al-Askalani, Ibn Hajar al-Haythami, Abu Nuaym Al-Asbahani, Ibn Abi Zayd Al-Qayrawani, Ibn Habib, Ibn Battal, Ahmad Al-Badawi, Fakhr Al-Din Al-Razi, Al-Sakhawi, Al-Izz bin Abd Al-Salam, Al-Baydawi, Ibn Furak, Al-Tahawi, Ibn Abi Al-izz, Ibn Nujaym, Al-Juwayni, Al-Subki, Ibn Kathir, Ibn al-Atheer, al-Nawawi, Hassan al-Banna and Sayyed Qutb, Ibn Aashur, Ahmad Shaker, Al-Albani, Al-Maturidi, Makki bin Abi Talib, Al-Biq'a'i, Rashid Rida, Jamal Al-Din Al-Afghani, Muhammad Abduh, Al-Kawthari, Al-Nasafi, Al-Shirbini, Zakariyya Al-Ansari, Abdullah ibn Alawi al-Haddad, Abdal Ghani an-Nablusi, Sayyid Ahmad at-Tahtawi, Sayf ad-Din al-Amidi, Ahmad al-Sirhindi, Abdul-Qahir (Abu Mansur) al-Baghdadi, Abu Sa'd an-Neesabooree, ash-Shahrastani, al-Azizi, Al-Bayjuri, Their followers ..

Leaders like Salah Al-Din Al-Ayyubi and all Egyptian and Ottoman Sultans.

وآخر دعوانا أن الحمد لله رب العالمين

Wa Akhiru Da'wanaa Anil Hamdulillaahi Rabbil 'Aalameen

Glossary

Kufr: Disbelief

Kafir: Disbeliever

Kufriyat: Actions, words or beliefs that are disbelief in and of themselves. Usually used when speaking about the disbelief of an individual and/or sect

Takfir: A judgement of excommunication

Hukm: Legal judgement in Islam

Shirk: Polytheism

Mushrik: Polytheist

Ta'teel: Denial of the attributes of Allah Glorified & Exalted be He

Mu'attil: Denier of Allah's attributes

Ijma': Consensus

Asma: Names (of Allah)

Siffat: Attributes (of Allah)

Sahaba: The companions of Allah's messenger ﷺ

'Aql: Reason

Fitrah: Sound predisposition and inclination towards accepting the truth upon which Allah created His servants

Haq/Haqq: Truth

Had/Hadd: Location but can also mean modality & separation, used mainly to describe that Allah Has a place

Kalam: Speculative theology

Karama: Honor

Majus: Magians, Zoroastrians

Mutakallimoon: The ones who use Kalam

Tafweed: To refrain from pronouncing oneself/not question

Ta'weel: Misinterpretation

Al-Istiwa'a: The establishment of Allah on His Throne

Radd: A response/refutation

'Alayhi Salam: Peace be upon him (for Prophets and the archangel Jibril); pl.: 'Alayhim as Salam

Radhi Allahu 'anhu: May Allah be pleased with him; Said about the Prophet Muhammad's ﷺ companions

Salaf: lit. a predecessor. In Islam, a salaf is a Muslim who lived during one of the three blessed generations as the Prophet ﷺ informed in the Hadith: Abdullah ibn Mas'ud reported: The Prophet, peace and blessings be upon him, said, "The best people are those of my generation, then those who come after them, then those who come after them. Then, there will come people after them whose testimony precedes their oaths and their oaths precede their testimony." (Sahih Al-Bukhari 6065, Sahih Muslim 2533) N.B.: There were disbelievers living at the time of the Salaf too, however they were a minority.

Tabi'e: lit. a follower. pl.: Tabi'een/Tabi'oon. A Tabi'e in Islam is someone who lived right after the time of the Prophet ﷺ, the very next generation. Among the Tabi'een, there is the students of the companions may Allah be pleased with them

Glorified & Sublime be He: About Allah, Almighty and Noble

Al-Ra'i: Opinion, Ahl Al-Ra'i: the people of opinion (i.e. who leave the Quran and Sunnah and follow/speak with their own opinion instead

Takfyeef: commenting on the "how", the aspect

Tamtheel: Explaining away the modality any of the Attributes of Allah

Tashbih: Anthropomorphism

Tafweed: Saying that only Allah is knows how something really is.. In the case of Jahmiya Mufawwidah (pl. of Mufawid) they claim only Allah knows the meaning of His Names & Attributes, which necessitates Ta'teel, while Ahlu Sunnah acknowledge the meaning and perform Tafweed only of the "how"

Aqidah: Creed

Rahimahullah: May Allah have mercy upon him

Zindiq: heretic plural: Zanadiqah